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J.M.J.D.

DOMINICANA IS INDEXED IN THE CATHOLIC PERIODICAL INDEX AND IN THE GUIDE
TO CATHOLIC LITERATURE.



GOOD NEWS OF GREAT JOY

An Editorial

THIS CHRISTMAS ISSUE of *Dominicana* is devoted to joy—the joy of the first Christmas and of the present Christmas.

The infectious smile lighting up the face of the angel on the frontispiece expresses very concretely what the articles in this issue have attempted to portray—the joy of the first Christmas as witnessed by the participants in the Gospel account of the Nativity. It is a simple story, so simple that one never tires of hearing its joyful message repeated.

The good news is the coming of the Son of God! In former times He came to us in a manger at Bethlehem; today He comes to us from a Tabernacle. So too does the sign of His presence differ. The shepherds were told that as a sign they would “find an infant wrapped in swaddling clothes and lying in a manger.” To us, like the disciples at Emmaus, it is given to know Him in “the breaking of bread.” But whether the sign be a new-born babe or a bit of bread, it is the real presence of Christ the Saviour welcomed in human hearts that gives meaning to Christmas.

May this Christmas issue of *Dominicana* increase your measure of joy in His coming!

Bethlehem Villanelle

by Quentin Lister, O.P.

*"The shawls are warm enough against the snow.
We'll find an inn or two along the way.
My time is nearing—but the Child will know . . ."*

*"The roads are rough, my wife. The beast is slow . . .
So many register . . . they'll have to stay . . .
A little more! We have not far to go."*

*"I have the linen bands. He'll not outgrow
Their warmth before we . . . yet, the sky grows gray.
My time is nearing—but the Child will know . . ."*

*"Look eastward—David's city down below!
There is a khan, a shelter, people say . . .
A little more! We have not far to go."*

*"What matter, husband, if all tell us, 'No.'
The Bethlehem streets saw many come today.
My time is nearing—but the child will know . . ."*

*"The last spoke of a cave, a mile or so . . .
A shelter . . . and for bedding there's some hay . . .
A little more! We have not far to go."*

"My time is nearing—but the Child will know . . ."

SIMPLICITY—PRELUDE TO JOY

David M. Folsey, O.P.

"Tall men were these, the shepherds come from flocks
And wearing sheephides with the dew still wet
Upon the wool, with gourds and staffs, and one
With torches in his hands, and there was that
Upon each face that he might recognize.
And he no longer feared."

A Woman Wrapped in Silence.¹

IT IS A MISTAKE to think of the shepherds as ignorant men; simple-minded in the worst sense of the word. They were not simpletons. Perhaps St. Paul's phrase, "a fool for Christ," might be a more apt description of them. Thus, when they were told by the angel the joyous news of the first Christmas: "they went with haste, and found Mary and Joseph, and the babe lying in a manger." Their promptness in response to the angel's message should prompt us to cultivate the virtue of simplicity in our approach to the Infant Christ.

THROUGH A CHILD'S EYES

Christian simplicity permits one to accept "the unspeakable gift of God." All embracing as it is, it unifies every speck of love in a man and fashions him into a faint image of the Simplicity that is God. Characteristic traits of the simple Christian soul are purity of intention, humility, a strong faith and confidence in God, and an enlightened love for the Holy Eucharist. Thirty-three years ago, a Carmelite nun was inscribed in the canon of the saints because she possessed these qualities. She lived what she called the way of Spiritual Childhood, a "little way, all my own, which will be a direct short-cut to heaven."² Although known as the "little way," it was not an easy way. It was the gospel message put into practice, a way devoid of faint-heartedness, softness, or fear of effort, that made St. Therese of Lisieux one of the greatest personifications of Christian simplicity the world has ever known. "Amen I say to you, unless you turn and become like little children, you will not enter the kingdom of heaven."

An ordinary child not warped by spoiling or bad treatment possesses simplicity in the true sense of the word. He has a capacity for total joy and complete surrender. He realizes well his dependence on his parents for almost everything, and his trust knows no bounds. Untouched by the desire for the goods of this world, he often discards a more costly gift in favor of a poorer, but more personal toy. It was this child-like outlook which St. Therese brought to the spiritual life. She was child-like as contrasted with childish—that derogatory term that describes the mistakes of adults who act as if they knew no better. Therese knew what she was doing. She orientated her life in Christian simplicity and became a child in grace. Pope Pius XI, in his homily at the Mass of Canonization, describes St. Therese's life and doctrine in this way:

"This virgin became a child according to grace but a childhood which, inseparable as it is from real strength of soul, fully deserves, according to the very promise of Jesus Christ, to be exalted and glorified in the heavenly Jerusalem and in the Church militant.

... For just as little children, who are blinded by no shadow of sin, drawn away by no allurements of the passions, rejoice in the tranquil possession of their innocence, and, wholly ignorant of malice and dissimulation, speak and act as they think, and reveal themselves outwardly as they really are; so Therese appeared angelic rather than human, and gifted with the simplicity of a child in the practice of truth and justice."

Caryll Houselander has some meditative thoughts on another aspect of the "little way." Redemptive Childhood she calls it; those "small sacrifices" made through love. In *The Passion of the Infant Christ*, she stresses that the child that we are urged to become is none other than the Christ Child Himself. When Therese constantly made an effort to check her self-will, keep back an impatient word, and to practice small acts of charity for those around her without them knowing it, it was the Christ Child suffering in her and thus redeeming through her. The same thought is echoed by Fr. Vann, O.P., and it is nothing new in Christian simplicity:

"... if we take the hard and the sad things, the troubles and worries and sorrows and loneliness that come to us, and if we add to them perhaps some self-denials of our own, then we are not forsaking but befriending Christ in His Passion, and with Him we are bringing comfort, here and now, to a sad and troubled world."³

We can never forget that the sign of the cross is always above the crib. Our Redemption by Christ, although culminated at Calvary, was

begun with the first cry of a Babe in a cave. Perhaps it was this thought which enabled St. Therese to always keep the joy of Christmas in her heart, despite the daily and heroic suffering she endured.

Finally, there was the Holy Eucharist and the Blessed Mother in Therese's simple life. Holy Communion was for her a communion—a union with God through Christ. The small wafer of bread, which appears worthless and insignificant to worldly minds, was her fondest treasure. There is reason to believe that by her prayers and sufferings St. Therese helped to obtain for the Church that sanction for the practice of daily communion which was granted by St. Pius X. "After all, our Lord doesn't come down from heaven every day just to wait there in a gold ciborium," she says; "he has found a much better heaven for his resting-place; a Christian soul, made in his own image, the living temple of the Blessed Trinity."⁴ Through a fervent Eucharistic life, Therese was intimately instructed in "the simplicity of Christ" from the Divine Master Himself.

And the Christ Child's Mother, what part did she assume in Therese's "little way"? We can easily guess that it was the relationship of a little child to her mother. How amusing it sometimes is to see a child in the process of imitating his mother, trying to sweep the floor and dust the furniture. Spiritual Childhood incorporates this imitation. St. Therese's sound advice to preachers should be taken to heart by every child of Mary. "Instead of showing the Blessed Virgin as all but inaccessible," she pleads, "we should hold her up as possible of imitation, practicing the hidden virtues, and living by faith just like us."⁵

Mary was the Morning Star. Therese never took her eyes from her Mother. She followed her Star along the way to simplicity and purity of heart, for Therese knew that when Mary appears in the darkness, her Son is close at hand.

IN THE EYES OF MEN

David was called by God out of the sheepfold into a palace. Centuries later, the same event occurred in the lives of other shepherds. This time they came as courtiers to royalty, rather than as kings like David was. The palace they went to was not the magnificent dwelling in Jerusalem, but an obscure cave in the small village of Bethlehem. With their child-like simplicity these rustic men became the first from the outside world to worship at the throne of the Infant Messiah.

Jewish religious practices had been changed during those years between the advent of David and the advent of Christ. Not by God,

of course, but by the leaders, the Scribes and Pharisees whose duty it was to know the Law of Moses and to present it faithfully to the people. Gradually during the centuries, adherence to the true spirit of the Law, and worship from the heart had given way to a mere formalism. The stress was placed on externals. Every rubric was carried out to the minutest detail in the temple, while the hearts of many remained cold in their affection toward God. Such were the conditions prevalent at the time of Christ's birth. Are they radically different today?

Toward the end of each November, the spangled facades of department stores glitter with a foretaste of approaching pleasures. Throngs fill these temples of commercialism to sacrifice to a variety of "golden calves." But all that glitters in the display windows during these pre-Christmas rituals is not gold, and the happiness so eagerly anticipated, quickly vanishes. No sooner are the lights on the Christmas tree turned off, than Santa and his sleigh full of trinkets are forgotten. The world's concept of Christmas joy goes out each year on the second of January together with empty boxes, crumpled wrapping paper, and matted tinsel. These external trappings have not brought the lasting warmth of love to hungry hearts.

For the true Christian, the end of November does indeed bring with it a foretaste of an approaching joy. It annually introduces the season of Advent with its hopeful message, "the Lord is nigh." He is "nigh" to those who wait for Him; prepare for Him. His coming on Christmas eve consoles the faithful soul with joy and peace amid the trials and aggravations of everyday life. The Eucharist and the influx of grace that accompanies it is His Christmas gift to those who have made Him welcome. How far removed it is from today's candy-caned idea of "happy holidays." Even some who profess the Faith of Christ have become infatuated by this false notion of Christmas. Vanity and superficial desires for material goods have superseded any preparation in the spirit of the Advent season. The result is that the Lord is not near for them, because His birthday has been almost completely forgotten. "No man can serve two masters," and "the double-minded man is inconstant in all his ways." It is either God or self.

LIKE TO GOD

In the world, where perfection is measured in terms of results, the more complex a man's life becomes the more perfect he is considered to be. The bank manager is the envy of many a young accountant, and the industrious stenographer looks ahead to the position

of office superintendent. It would be rather naive, of course, to ask a new bride if she would prefer a new "washer-dryer" combination, or a replica of grandma's wooden scrub board for a Christmas present. When we are dealing with the realm of matter, the simple thing is imperfect and not desirable.

In spiritual matters, however, it is just the opposite. The more perfect a thing is, the more simple it is. The difference between a skilled draftsman and an amateur is one of simplicity or clearness of mind. The former has perfected his knowledge and simplified his work. He can tell by a single glance at the blueprint how many lots there are in a certain piece of property, a conclusion which the latter could arrive at only after tedious manipulation and study. The amateur's imperfect grasp of his subject stands in contrast to that of his experienced friend. Complexity vs. simplicity. The same is true in all types of knowledge. The more learned the mind, the clearer, the simpler the perception.

Now God is not hampered by a body nor limited by the restrictions of matter. Rather, He is pure act, a pure Spirit Who is Intelligence and Truth itself. The simplicity of His intellect embraces all being in one sweep. By a single act of His divine will, He orders all things to Himself. The essence of Goodness and Love, He is the sole end capable of satisfying the desires of every human being. It is this Simplicity—that prime attribute of God which is the synthesis, the sum, and the union of all the divine perfections—which most clearly manifests the creator-creature relationship. Man, a dependent being, is nothing by himself, and attains his perfection only in God. The Simplicity that is Divine Truth is faintly reflected in the creature by the virtue of simplicity which St. Thomas defines quite succinctly:

"... the virtue of simplicity is the same as the virtue of truth." ⁶

If all the clocks in a canning company are set according to the large clock at the entrance, there is a good chance that the plant will run smoothly. But, if a couple are off, either too fast or too slow, the results could be disastrous. We may picture the virtue of simplicity as the careful timekeeper whose only job is to make sure that all the sentiments of the appetite and will are perfectly coordinated with eternal Truth, and not "running too fast or too slow." Simplicity's role is to make us appear what we really are, which excludes all duplicity, all falsehood, all hypocrisy. When the ambitious employee gives the boss a new briefcase for Christmas, his co-workers might be inclined to think him a bit of a fraud. The simple man, on the

other hand, keeps himself free from all deception. He is neither deceitful in his actions nor cunning in his speech. That is why simplicity is akin to veracity and annexed to the virtue of justice. We are bound to tell the truth and to bring truth into our lives. Simple souls understand this. They seek the truth in everything. Those who possess this virtue see themselves in the whole scheme of creation as depending entirely upon God for everything they have. "The double-minded man is inconstant in all his ways," but the simple man, his "whole body shall be lightsome." He is on the threshold of seeing God.

This vision of God, however, is not attained without effort. We must remember that simplicity is a moral virtue, a *habit* of choosing the truth. It comes with practice. Just as a facility in tying shoes comes only after much patient determination on the part of a child, so a man can become simple only after a successful process of de-complication. This is a difficult job, indeed, since the standard of the world is complication. But the grace of Christ is with those who seek to follow Him: "My grace is sufficient for thee." The search for simplicity, however, must be marked by purity of intention. We must *seek* union with God.

When we speak of the beatitude "Blessed are the pure of heart, for they shall see God," we are inclined, I think, to believe that only moral purity is implied. True, impure thoughts and actions concerning carnal pleasure do kill grace in the soul, and if death comes at that moment, the Beatific Vision is lost forever. However, more than Christian chastity is required for the attainment of complete joy. One doesn't immediately think of simplicity as being intimately connected with the sixth beatitude, but the latter pre-supposes the former. To strive for perfect purity of heart is the same as to strive to become simple. If a man desires simplicity, he must orientate his whole being with all its affections and activities in the direction of God. This is what is meant by purity of intention, and it is on the bottom rung of the ladder which leads to the realization of purity of heart in one's life. It begins the prelude to joy.

STEPS IN SIMPLICITY

Fr. Perrin, O.P., in *The Gospel of Joy*, enumerates most concisely the next three steps up the ladder to God. In the ascending scale of purity of heart he lists: 1) nothing against God, 2) nothing apart from God, and 3) God for God. This is clearly a steady progression in the way of truth; a process of soul simplification.

When we look at it more closely, we can see that "nothing against God" implies not only mortal and serious sin, but every willful fault

committed intentionally. Deliberate faults make sincere contact with God impossible. Here is where the virtue of humility plays such an important role. Humility is the foundation virtue. If a man hasn't humility, he will never ask for the grace of simplicity. Yet, without God's help, who could hope to practice temperance, fortitude, and the other virtues, which achieve the work of simplification in the soul. Our Advent meditations should awaken in us a sense of our weakness, our sinfulness, our unworthiness, since the feast that it prepares us for comes clothed in the humility of a Babe. The season of Advent offers a golden opportunity to "make ready the way of the Lord." "Make straight his paths," and see to it that the heart, this Advent, harbors nothing against God.

Perfect faith and confidence in God are signs of the next step to joy, "nothing apart from God." The soul thus purified from self-love now seeks all things for the love of God. A generous portion of the gift of understanding is given to the soul. This fructifies all the merit from struggles overcome on the ladder of simplicity, and perfects the mind so that it may proceed without confusion and error. Lifted above his own superficial views and mediocrity, the simple man sees that all affections, friendships, and activities, not related to God, must be avoided. They still have a tinge of complexity about them and are not what one would call completely "pure." "No man can serve two masters." This doesn't mean that simple men love only God; rather, they love all that God loves, but in God. A man who truly cherishes his wife and family, and earnestly works for their sanctification, is prompted by the love of God. God's love keeps his own ego down and enriches his capacity for solid affection and devotion. Armed with a lively faith and trust in God's mercy and goodness, the soul begins to see everything as in someway related to Him. All the small, insignificant, every-day happenings are accepted as God's will, and returned to Him with love and thanksgiving.

On the top rung of this ladder which is simplicity, there is only one sentiment left in the soul—"God for God." Under the divine light of the gift of understanding, the simple soul takes its delight especially in the Holy Eucharist. He sees the Eucharist as St. Thomas did, as the surest "pledge of future glory," as well as a loving invitation to the greatest possible joy in this life. "If thou didst know the gift of God." In the eyes of the world, Christmas is a time for gifts. Sometimes we are so distracted by the baubles from the department store, that we fail to see the only worthwhile Christmas present there is—the eternal Father's daily gift of His Eucharistic Son.

Real and lasting joy demands singleness of mind and simplicity

of heart. When the shepherds heard the angel's message, we read that "they went with haste" to Bethlehem. These were upright and God-fearing men, nursed in the solitude of the Palestinian nights. They had the faith and promptitude of simplicity. St. Thomas says that it was most fitting that the glad tidings of Christ's birth be announced to the shepherds because they were single-minded like the patriarchs and Moses in their way of life.⁷ It was this virtue of simplicity which Joseph clearly recognized "upon each face." "And he no longer feared," but happily revealed to them his treasure—the unforgettable joy of the vision of a Mother and Child.

FOOTNOTES

¹ Lynch, *A Woman Wrapped in Silence*, (The Macmillan Company, New York, 1941) p. 46. This quotation is used with the kind permission of The Macmillan Company.

² St. Therese of Lisieux, *Autobiography of a Saint*, the complete and authorized text translated by Ronald Knox. (The Harvill Press, London, 1958) p. 248.

³ Vann, O.P., *The Two Trees*, (Collins, London, 1948) p. 23.

⁴ St. Therese of Lisieux, *op. cit.*, p. 135.

⁵ St. Therese of Lisieux, *Novissima Verba*, (P. J. Kenedy and Sons, New York, 1952) p. 110.

⁶ *Summa Theol.*, II-II, q. 111. A. 3, Ad 2; q. 109, A. 2, Ad 4.

⁷ *ibid.*, q. 36, A. 3, Ad 4.



See how the Scriptures weigh carefully the meaning of each word. For when the Flesh of the Lord is seen, the Word is seen which is the Son. Do not let it seem to you but an indifferent proof of your faith, this that the persons of the shepherds are lowly. Simplicity is aimed at here, grandeur is not desired (Ambrose, in Luke Ch. 2).

JOYFUL EXPECTATIONS

Jerome Kennedy, O.P.

ONE OF THE most puzzling features of human experience is the unusual outcome of so many of our wishes and aspirations.

Take, for example, the commonplace experience of visiting a friend. How frequently does it happen that we find the moments preceding the visit more pleasureable and filled with greater delight than those actually spent in his presence. Would it not be more reasonable if the reverse were true . . . that upon the fulfillment of the hoped-for joyous meeting, the pleasure would reach its zenith? But no, such is not always the case. Very often, the fanciful pictures painted in the imagination bear little relation to what actually takes place.

This apparent anomaly stems from the very nature of human happiness which has a disconcerting knack of being more alluring and intoxicating in imagination than in reality. When our desires reach out to transitory objects of happiness, these objects no longer retain their burning appeal and we turn to something else. That is why, if we wish to be really happy, we must resolutely fix for ourselves a goal outside this world—a goal that will fulfill all our desires as no earthly one can do. Still, this foretasting or anticipation of some future joy, both on a natural and supernatural plane, can serve a very useful purpose since anticipation is practically synonymous with preparation. The foretaste prepares our hearts to savor more fully the approaching happiness which would otherwise catch us unprepared.

PREPARATION

"Look about thee, O Jerusalem, towards the East and behold the joy that cometh to thee from God." Attuned to the needs of the whole person, the liturgical year is organized in such a way that we may derive the utmost from the celebration of the great festivals in the life of Our Lord. Realizing the relationship of preparation and anticipation to lasting enjoyment, the Church has specifically designated

"waiting periods" before the arrival of the great feasts. One need point only to Advent—those weeks which precede the birth of the Infant Saviour—as evidence that the Church is keenly aware of the way human nature operates . . . time to recall, to prepare. Just as one tunes up a musical instrument, so too during Advent, we are invited to attune our hearts in advance to welcome fittingly the gift of the Infant Jesus.

"Come, Lord Jesus," is the refrain which constantly resounds in the Advent liturgy. But, perhaps subconsciously we ask: Has not this already come to be? Were not all the expectations of the Jewish people fulfilled in the birth of Christ many centuries ago? Must we waste our time in useless remembrance of past ages? Does not this approach instill in us a sense of make believe? Not at all! The Church's invitation to prepare for the Saviour, as if we were still waiting for Him, is not artificial and brings great benefits. By accepting this invitation, we enter into that great hope which in itself was salutary for humanity before the coming of Christ and which now alone can make us ready to receive Him. Christ will not find room in our hearts if desire does not make room. It is this paradox which gives the Advent season a spirit all its own . . . a unique blending of penitence and joy. A penitence that is fostered and nourished by desire—to be prepared—and at the same time a joy that finds its explanation only by the presence within us through Charity of what we desire! Just as in human friendship when the moments preceding a visit are filled with pleasure, so too in awaiting the birth of the Infant Jesus, our hearts are filled with the sense of that joyous coming. The Church invites us to open our hearts already to the joy of the Lord, Who is coming, Who is almost here, so that when He has come, we may be *filled* with joy. In the third Sunday of Advent, "Gaudete Sunday," we are told: "Rejoice in the Lord always, again I say rejoice, the Lord is nigh"—a fact which is a guarantee in itself that joy is not incompatible with Christian penitence. But what is this joy that the Advent Liturgy speaks about so often?

WHAT IT IS NOT . . .

True Christian joy is a concept whose meaning and reality has largely been lost in the modern world. In its place has arisen a nervous, frantic pursuit of pleasure—a pleasure that finds its ultimate expression in the sense delights of the body. No longer do we find the true spirit of joy—the mysterious joy that caused Elizabeth's child to leap within her at the time of the Visitation—the earliest manifestation of the presence of the Word Incarnate in our world. And this

was meant to be put a prelude to the outburst of joy that rocked the silent confines of the stable at Bethlehem six months later. For in that silent stable was born the Christ Child whose great purpose is and always will be to fill us with His own joy. "These things I have spoken to you, that my joy may be in you."

EFFECT OF CHARITY

Just as the waters of a spring bubble only as long as there is an ample supply of water at their source, so too joy floods the heart only insofar as Charity dwells in the soul. For the source of joy is Charity—that divinely infused Theological virtue by which we love God for Himself and ourselves and neighbors for the love of God. Or to put it more simply, Charity is a sort of friendship between God and man—a friendship, as we shall see, that is made possible only by the munificent generosity of the God-Head. If we wish to understand the effect of this friendship, joy, we must go to its source for an adequate explanation.

All of us have experienced the treasure of friendship in greater or less degrees on the human level. First of all, friendship demands a mutual, benevolent love—a disinterested, generous love that is shared by both friends. This mutual, benevolent love prompts us to wish only good to the object of our affections. We wish him as much good as we wish ourselves; we love him as much as we love ourselves; he becomes "another self." It is evident that it is no easy task to attain this quality of benevolent love when the dominant influence of self love is so inherent in each one of us. But therein lies the real beauty of true love! Benevolent love makes us forget ourselves and causes our will to be identified with the will of our friend. Heart speaks to heart! We neither want nor seek any recompense for ourselves but are concerned only with the well-being of the one we love with a truly selfless love. Impossible? No! The dynamic force of love is the strongest motivating principle in our entire makeup.

Aware then of this first requisite for human friendship, we can now perceive more effectively the nature of this benevolent love as it exists between man and God. "Let us therefore love, because God first loved us." Certainly, there can be no doubt about the benevolence of His love. Why were we created if not to share the supreme good of everlasting happiness that God has promised to those whom He loves? Innumerable times God has reiterated His love, "I have loved you with an everlasting love." Indeed, He so loved the world that He gave it His only Begotten Son as a saviour. While it is easy to see the utter generosity of God's love, it is more difficult to understand

how man may return this tremendous, creative love of God. And friendship must be mutual. Since God Himself is the supreme good, it is clear that we cannot wish Him any good He does not already have. Our response then consists in returning His creative love with our own affective love. In other words, we respond to the purpose of creation by loving God with our whole hearts. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength."

A final factor, an indispensable one, demands that the friends have some common interests as a solid basis for their friendship. Even though we all have many things in common with our fellow men, very rarely are we able to foster a mutual, benevolent love based on this "community." How then is friendship possible between the infinite goodness of God and our own limited, finite goodness? Is there a common denominator that will bridge the gap, so to speak, between the finite and the infinite? The answer to this question is proof once again of the awesome generosity of Almighty God. He has made it possible for us to meet Him on His level! He has made us partakers of the Divine Nature by giving us a share in His Intimate Life—through grace . . . which literally floods the soul with love. We become friends of God through this marvel of grace which serves as a basis for the Divine friendship of Charity in this life and which is a prelude to the beatific vision in heaven. Through Charity we soar into the supernatural order united to God. St. Thomas sums up the importance of this virtue by saying very simply: "Charity is the life of the soul as the soul is the life of the body." What more can be said!

IN THE SOUL

Because human love and friendship has become so closely allied with emotional reactions—the way we feel about a certain person—an erroneous notion of the love between God and man not infrequently makes its appearance. An inner glow, a kindly feeling—these are some of the things that are mistakenly considered as necessary manifestation of our love towards God. But Charity requires none of these. Happily for us in view of the vagaries of our feelings, friendship with God in Charity does not depend upon or reside in sense faculties. Rather, as is befitting a love between the created and the Creator, Charity dwells in man's spiritual nature. The Divine Goodness of God is the object of our love, an object that is completely spiritual. Obviously then, only a correspondingly spiritual faculty can receive such an exalted gift. And so Charity must be found in the will—that

faculty of the soul which has for its unique object, goodness. True enough, our intense love for God may sometimes overflow into our feelings but this is something quite accidental and by no means necessary. The important thing is not whether we "feel" this love but how we respond to it. "You are my friends if you do the things I command you."

JOY

After a discussion of the grandeur and beauty of friendship with God, it would seem almost superfluous to mention that joy is one of its consequent effects. Unlike human friendships than can and very often do undergo many disappointments and prolonged periods of sadness and sorrow, our joy in the Lord is complete and entire and can only be lost through grievous sin. This does not rule out the possibility of there being some sorrow in our lives—but it is a genuine sorrow that results from our awareness of past sins and the separation from God that followed. In no way does it diminish our possession of the joy we now have. Aware of the presence of the Divine Goodness in our souls through Charity, how can we be anything but joyful? This joy, just as its source, is not a sensible thing, but rather a spiritual thing residing in the depths of the soul where God dwells. Being a spiritual reality, it is somewhat difficult to describe in terms of something more familiar to us. However, since it is the gift of everyone in the state of grace, we can all experience it even though our words may be most inadequate in expressing its sublimity. Certainly though, it can easily be disassociated and distinguished from the delight that is found in the senses in the possession of a sensible good. Spiritual joy, the effect of Charity, is not of the order of earthly things. It is completely independent of them. Its giver is Divine! It is a sort of "rest" in the goodness of God and our sharing in that goodness.

In a sense it can be said that our whole life is one of expectation. This is particularly true of our liturgical life in Christ. Joyful expectation is the dominant note of the entire liturgy. But nowhere is that note of joy more pervasive than in the Advent season. The spiritual joy which it presages on Christmas day is actualized in the love of a Child. We "rest" in the goodness of God sharing the gift of His Son.



Let us rejoice. Sadness is not becoming upon the Birth Day of Life itself, which, now that the fear of death is ended, fills us with gladness, because of our own promised immortality. No one is excluded from sharing in this cheerfulness for the reason our joy is common to all men (St. Leo).

ANGELIC JOY

Gerard Austin, O.P.

UNDER DIVINE PROVIDENCE angels have been for man both messengers of doom and messengers of joy. It was an agent of darkness who approached Eve and urged her, and, through her Adam, to the sin of disobedience. It was an angel of light who encouraged Mary, "Fear not, Mary," in announcing the joyful news of the Incarnation.

The angelic messenger of joy—and he is a messenger of joy both in that he announces God's joy and that he himself shares in that joy—is also an ambassador of love, for joy is an effect of love. It is through love, and through love alone, that joy comes into the life of the creature. Hence, it is not surprising that God's angelic messengers of joy had an important role to play in that work of love *par excellence*, the Incarnation of Our Divine Lord. It was an angel of God who stood before Our Lady and announced to her the words which generation upon generation had awaited with expectation: "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; and therefore the Holy One to be born shall be called the Son of God."

Again, when Zachary entered the holy place to make the offering at the altar of incense, it had been an angel (and the very same one) who had appeared to him and announced that his wife, Elizabeth, would bring forth a child—the precursor of the Messiah. The angel had said to him, "I am Gabriel, who stand in the presence of God; and I have been sent to speak to thee and to bring thee this good news."³

Finally, the angels were present on the night of Our Saviour's birth. St. Luke relates that it was an angel who announced to the shepherds that "there has been born to you today in the town of David a Saviour, who is Christ the Lord." Then, as if to show that not merely one angel was sharing in the drama, St. Luke narrates that "suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and peace on earth among men of good will'."

These angelic apparitions naturally somewhat startled the recipients. Yet they apprehended full well the reality of the angels and knew that this was Yahweh's chief mode of communication with the Chosen People. St. Thomas writes that "it was not without reason that Christ's birth was made known by means of angels to the shepherds, who, being Jews, were accustomed to frequent apparitions of the angels."¹

This attitude, however, is far from being the modern point of view. Indeed, modern man experiences a feeling of sympathy for the little child who is filled with awe upon hearing the story of the Christmas Angels, and a feeling of disgust for the adult who is thus filling a delicate, unformed mind with medieval jetsam. The Christmas Story in itself is bad enough, but to introduce angels into it makes it preposterous.

The modern view toward the angelic world ranges from slight skepticism to outright denial; yet whatever its expression be, the cause is the same—man's reluctance, conscious or unconscious, to admit that he is not supreme among intellectual beings. Still, it is certain Catholic doctrine that man has an intellectual big-brother, that angels do truly exist. Merely a superficial glance at Sacred Scripture will confirm this, for as St. Gregory the Great has said, almost every page of Scripture testifies to their existence.² From the very first book of the Old Testament, Genesis, the angels are frequently mentioned. In the Book of Tobias, for example, an angel is a leading figure. Likewise in the New Testament, angels are repeatedly mentioned in the Gospels, in the Acts, in the Apocalypse, and in many of the Epistles. In view of this Scriptural evidence, the Church has defined that the existence of the angels is indeed something real.³ Furthermore she declares that the angels are created;⁴ therefore they are part of the created universe just as man is.

Man, once he has realized that he has an intellectual companion, has always displayed a fascination for learning more about him, and this is a healthy thing. First, because it is good nourishment for man's humility, for in comparison to the elevated and tremendous powers of the angel, man is definitely second-rate. Secondly, because by increasing his knowledge of the angel, man learns much about God Himself. The angel is the closest image of God, for the angel is a purely intellectual being, completely spiritual, and "God is spirit."

Man, on the contrary, besides his spiritual side, his soul, has a body. Even when the soul is separated from the body after death it is not something complete. There will always be a note of transiency about the arrangement, until once again the body and soul are united

on the last day. But the angel was created with just one side to the coin; he is a purely spiritual creature. This doesn't mean, however, that he is something vague, a lightsome cloud. An angel is as much a real person as man, for he, too, is an intellectual creature. In Scripture the angels are depicted as real moral persons. St. Peter compares the moral action of men and angels. Our Lord Himself has said that there is rejoicing among the angels of heaven at the conversion of a sinner.

In one of his encyclicals, the late Pope Pius XII expressed concern over the fact that many people today are denying the personal character of the angels.⁵ Yet perhaps the most familiar and the most personal of all the angels is the guardian angel. The words of the Psalmist, "He hath given His angels charge over thee, to keep thee in all thy ways," apply to every individual man. In some cases, God has even allowed His saints to be physically aware of the presence of their guardian angels. One recent saint, St. Gemma Galgani (died in 1903), saw her angel constantly. But whether this extraordinary gift is granted or not, each guardian angel is nonetheless truly present to his charge. St. Jerome has said, "Great is the dignity of souls, for each one to have an angel deputed to guard it from its birth."⁶ The guardian angel is man's life-long companion, and his tireless efforts are in one direction—to bring his charge safely home to heaven.

Besides these angels deputed over individuals, there are also guardian angels who have been entrusted with the care of countries, cities, etc. For example, it is considered most probable that every parish has its own special guardian angel. Hence, a vast multitude of the celestial spirits are employed in the service of guarding man and of acting as messengers from God to man.

Following the doctrine of Pseudo-Dionysius in his *Celestial Hierarchies*, it is commonly accepted that there are nine choirs of celestial spirits, ranging from the highest choir who stand next to the throne of God and sing especially to the Holiness of God, down to the ninth choir, who are directly in contact with visible and earthly things. All of these angels (using the word "angel" in its common, general sense, to include all the celestial spirits) certainly comprise a vast multitude. In the Book of Daniel it is written, "Thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him." Our Lord asked St. Peter, "Dost thou suppose that I cannot entreat my Father, and he will even now furnish me with more than twelve legions of angels?" Their exact number is impossible to determine. It is best to say with St. Augustine that the number of the angels simply isn't known by us.

The angels have been grouped traditionally under two general headings: the *assistentes* and the *ministrantes*, i.e., the angels in attendance and the ministering angels. The former are those who stand at the throne of God in heaven, offering up to Him a perpetual chorus of angelic praise. The ministering angels, on the other hand, while still enjoying the vision of God, leave their dwelling place in heaven to take part in the governing of the world and the guidance of men. At the time of the birth of Our Divine Lord both groups were vital participants in this mystery of salvation. Each had a role in the drama on that first Christmas night, and a striking characteristic of each was the note of joy. Some served as messengers of joy, bringing God's "good news of great joy which shall be to all the people," while all shared themselves in the joy of God's great act of love.

The Fathers of the Church speak of the angels in attendance as leaving their place in heaven and preparing the path for God Who had deigned to come upon earth. St. Hilary has said, "When (Christ) comes down to assume humanity, a heavenly entourage accompanies Him. . . . For, although He came entirely in the form of a slave, nonetheless He acted in the strength of His Father's majesty, and that is why the heavens bow down when the Power and Honor of the heavenly beings (that is, the Son of God) comes down to earth." They do not discontinue their function of offering a continuous hymn of praise to God, but only change their location. They recognize in the person of a newly born babe, wrapped in swaddling clothes and lying in a manger, the same majestic God at Whose throne they sing. Origen extravagantly put it: "The angels say among themselves, 'If He has put on mortal flesh, how can we remain doing nothing? Come, angels, let us all descend from heaven.' That is why there was a multitude of the heavenly host praising and glorifying God when Christ was born. Everything is filled with angels."⁷

The ministering angels, besides announcing God's message of joy to mankind, were also filled themselves with a spirit of joy at the Nativity, and this was especially true of the angels who were entrusted with the care of the nations, that is, the Gentiles or pagan nations. The time which preceded the coming of Our Lord had witnessed a progressive increase of the hold of the demons over mankind. Idolatry and devil worship had taken an ever firmer grip on the Gentiles. Even the Jews, the Chosen of God, had fallen deep into sin—but nevertheless, they were still the Elect, and it was over the pagan nations that the power of the demons had especially triumphed. The angels of the nations were practically helpless against the situation. "Before the birth of Christ," Origen said, "these angels

could be of little use to those entrusted to them and their attempts were not followed by success."⁸ But God in His mercy brought relief; God became incarnate. According to Eusebius: "Since none . . . could bring a remedy against the evils, and the activity of the demons continued to increase day by day, the Saviour Himself came to men as their Physician and helped His angels in their work for the salvation of men."⁹

The resultant joy of the angels of the nations was so tremendous because the revelation of Our Lord was even far greater than that for which they had hoped. St. John Chrysostom wrote: "God had said He would save His people Israel, but had said nothing about the nations. The angels knew that the nations were called, but could not imagine that they would be called to the same end and would be seated upon the throne of God." It is no wonder then, as Eusebius put it, "When He was seen by His own angels, who were first set up over the nations, they immediately recognized their Lord coming to their aid and went to Him joyously, to minister to Him."

Thus, man's big-brother, the angel, did not sit idly by when the Second Person of the Blessed Trinity came down to earth to save fallen mankind. He was vitally interested. He was concerned both because this was his God Who had descended, and because the object of this Divine condescension was his fellow creature, and in some cases, his personal charge. The angels in attendance accompanied their God to earth where a joyous welcome on the part of the ministering angels awaited the Saviour. This dual aspect of the role of the angels in the first Christmas scene constitutes a synthesis of the angelology of the Nativity.¹⁰

The angels, upon seeing Infinite Goodness descend upon miserable mankind, could not restrain their praises, and bursting with joy, filled the universe with their angelic hymn:

"Glory to God in the highest, and peace on earth among men of good will."

FOOTNOTES

¹ *Summa Theologiae*, III, q. 36, a. 5

² Hom. 34 in Evang.

³ e.g. Fourth Lateran Council, Denz. 428

⁴ *idem*

⁵ *Humani Generis*, no. 26

⁶ ML 26, 130 B

⁷ Hom. in Ez., 1, 7

⁸ Hom. in Luc., 12

⁹ *Dem. Ev.*, 4, 10

¹⁰ Jean Danielou, *The Angels and Their Mission*, p. 33

THE JOY OF KINGS

Aedan Campbell, O.P.

A KING HAD BEEN BORN! They had seen the herald of these tidings majestically crossing the heavens towards the west. The king of the Israelites had come at last—the Messiah about whom the prophets had sung and for whom even the Jews of Arabia had been waiting these long centuries. For years the Magi had searched the heavens in their quest for knowledge; now they were to receive knowledge far surpassing their expectations. For this heavenly star was to lead them to wisdom Himself.

Now when Jesus was born in Bethlehem of Juda, there came the Magi from the East to Jerusalem saying, "Where is He born king of the Jews? For we have seen His star in the east and have come to worship Him."¹

Saint Matthew's account of the Wise Men is unique in its presentation, since Saint Luke gives no mention of them. However, joining these two narratives of the Infancy, a definite order is witnessed in the manifestations of Christ's birth. The very night of the event it was made known to the shepherds, (*Luke 2:8-15*); then, to the Magi, (*Matt. 2:2*); and finally to the righteous Simeon and Anna in the Temple, (*Luke 2:22*). As later in His public ministry Christ was to pour forth His grace first upon the Jews and later upon the Gentiles, so too, His birth first was announced to the shepherds and afterwards to the Magi. Saint Augustine reflects, "The shepherds were Israelites near to Him; the Magi, Gentiles far from Him, yet both hastened to Him as to the cornerstone."²

The infamy of magi-astrologers led the early Christians to imagine the Magi as Persian priests. However, Saint Justin in the second century and Saint Epiphanius in the fourth, both natives of Palestine, assert that the Wise Men came across the Dead Sea from that land known as Arabia. The gifts which they brought confirmed their kingship for Tertullian, who recalled the words of Solomon, "The kings of Arabia and of Saba shall bring Him gifts."³ Pop-

ular tradition offers their names as: Melchior, stately representative of the Semitic people; Gaspar, for the Caucasians; Balthasar, royal representative of the negro race.

Israel's Messianic hopes were well known in Arabia where the Jews were quite numerous. Without doubt, the prophecy of the Arabian, Balaam, was uttered frequently, "A star shall rise out of Jacob, and a sceptre shall spring up from Israel."⁴ Ever since the era of this Moabite prophet all Israel, tenaciously holding to the belief in a Messiah whose advent would herald in the glorious reign of Juda, unveiled their hope before the ancient world. The appearance of a new star, which was considered indicative of a royal birth, would proclaim the birth of Israel's king. In their search for knowledge these Sages of the East were diligently studying the heavenly bodies when just such a star of incomparable brilliance seized their attention. Perhaps they were unaware of Divine intervention, nevertheless, they were certain of the birth which this star heralded. For they prepared to travel the star-drawn route through the desert and across the Jordan to Palestine.

Saint Augustine exclaims, "O my soul, if thou dost diligently seek, thou wilt show this in signs. First, thou must seek the light, lest thou be blinded in darkness; secondly, inquire from those who know, lest in seeking you go astray; thirdly, rest in no place until you have found the Beloved."⁵ The Magi fulfilled these three signs testifying to the diligence with which they sought the Lord. They searched the heavens until at last they found the star whose rays would lift the darkness and light the way. Then, when the star was hidden from their view on entering Jerusalem, they inquired of those who knew and through Herod they heard the resounding words of the prophet Micheas:

And thou, Bethlehem of Ephrata, art little among the thousands of Juda,
out of thee shall come forth for Me one that shall be Ruler in Israel,
his goings forth are from of old, from far-off days.⁶

Immediately the Wise Men renewed their search, never resting. They desired to know the way; the star shone; joy filled their souls!

Herod had urged them to "Go and diligently inquire after the Child." Within a very few hours they spanned the distance separating Jerusalem from the city of David, which silently held the Salvation of the world in its embrace. With their hearts afire they shadowed the course run by the shepherds, who two weeks before had also inquired where the Child rested. The kings found Him vested in "swaddling clothes," reigning from His manger, the Queen Mother

at His side with His court—the beasts of burden. They saw a man and acknowledged a God, “And falling down they adored Him.” In the silence of the Gospel we hear them exclaim with Augustine:

“O Infancy, which even the stars obey! Whose supernatural glory and magnitude is this, that even the angels rejoice at Thy swaddling clothes and kings fear and wise men adore? Who is this that is so worshipped and so great? I see swaddling clothes and behold heaven. I am inflamed with love when I see Thee poor in a manger and resplendent above the stars of heaven. May faith help us, O Lord, where reason fails us!”⁷

The Magi could conceive of no greater gifts for the new-born king than those treasures of their lands, coveted by all the nations of the world: gold, frankincense, and myrrh. This spontaneous offering, their manifestation of good-will, solicited the symbolic explanation given to these gifts by the Fathers and Doctors of the Church.

Gold, treasured for its permanency of color and lustre, is the ancient symbol of purity and value, being compared to the *Torah* and its observance by the Psalmist.⁸ In its pure state it is resplendent, its unquestionable excellence portrayed by its frequency in palaces and temples. The Gentiles placed their gold at the feet of human kings; Israel's shone in the Temple of *Yahweh*, the Divine King. The Magi had carried this precious metal from their distant lands as their subscription to a king. But there in Bethlehem they fulfilled the two-fold tradition of the Gentiles and the Jews. For they found before their offering the Son of *Yahweh*, the king of heaven and earth. This gift was far more than any earthly treasure; it was the treasure of heaven. Gregory the Great recalls the proverb, “A treasure to be desired is in the mouth of the wise” and he perceives the symbol of wisdom in the gold of the Magi.⁹

Asli, the second gift, was purest frankincense imported from the depths of Africa by Arabian kings for its medicinal and sacrificial applications. This substance, too, is seen in the Temple of *Yahweh*, for in the Book of Exodus we read:

And the Lord said to Moses: Take unto thee spices: stacte, onycha, galbanum of sweet savour, and the clearest frankincense. All shall be of equal weight.¹⁰

This compound is the incense described by the Lord as “pure and most worthy of sanctification.”¹¹ Saint Gregory symbolizes with David, “Let my prayers rise like incense before Thee.”¹² The bright white flame of frankincense evidences the prayerful gratitude of the Wise Men, who in ignorance sought knowledge and through knowledge received Wisdom.

Myrrh, the "onycha" prescribed by Yahweh, completed their offering. Pope St. Gregory the Great sees the symbol of mortification in this gift. This unguent perfume, the product of a small tree, reminds all of Christ's mission, the salvation of the human race. A tree supported Him in His final agony; a tree provides the unction for His suffering. Passively a tree participated in His Passion, but actively, the Magi participated through the unction of promised mortification—the way marked by the Way, the Wisdom of the Father.

These three gifts, though magnificent in themselves, were far surpassed by the greatest treasure of all, the Magi's priceless manifestation of their liberty—their voluntary self-offering. Through faith they knew; through charity they became one with Christ. Loving Him they willed Him their choicest possessions, their intellects with all their knowledge and their wills with all their love. Their love for wisdom became love of Wisdom, in Whose friendship is great delight.¹³ They knew spiritual joy; for, like the Apostle, they found, "the kingdom of God is not meat and drink, but *justice and peace and joy* in the Holy Spirit."¹⁴

FOOTNOTES

¹ Matt. 2:1-2

² Sermon on the Epiphany

³ Ps. 71:10

⁴ Num. 24:17

⁵ The Humanity of Christ

⁶ Micah 5:2-3

⁷ op. cit.

⁸ Ps. 18:10

⁹ *Homilia in Evangelium*, i, 106

¹⁰ Ex. 30:34

¹¹ *ibid.* v. 35

¹² Ps. 140:2

¹³ Wis. 8:18

¹⁴ Rom. 14:17

THE GREATEST GIFT

Pius O'Brien, O.P.

MEN HAVE BEEN exchanging gifts on Christmas day for a long time now but if one were to explain the practice solely on the grounds of custom he would not be giving the whole story. For while Christmas gift-giving is indeed an age old custom it presupposes something older than man himself, namely love. Behind every gift there is love. So it is not at all mysterious to find the sanctuary of the Christian home adorned with gifts on Christmas day. What men find difficult to express in words they express in kind. Through the medium of a gift, parents and children manifest their love for one another.

True love can't be bought; it must be given. Costly as the monetary value of the gift might be, it is merely a tangible proof for what is in fact priceless. Only the goodness of the one loved can move one man to love another. In the light of this truth we can see how the love God manifested for us on the first Christmas day was unique. It was love operating through mercy. Certainly sinful man was far from lovable, he was in fact God's enemy. Mankind after having been vested, in the person of Adam, with a raiment woven of perfections both of nature and grace, had wilfully divested himself perfering the nakedness of sin. Yet God loved mankind to the extent that He planned to unite human nature to Himself. This is mercy: giving to another the very goodness whereby he becomes an object to be loved.

In every outpouring of divine goodness on this universe of ours, it is God's mercy that is at work. His mercy is the language of His love. In no other instance is this language so cogent as when couched in these terms: "God so loved the world as to give His Only Begotten Son" (John 3:16). Man now is lovable, not as he is in himself, sinful, but as he is in Christ Who is without sin. The Babe of Bethlehem is the Incarnate proof of God's love for men. Truly can we say that giving gifts at Christmas began with the first Christmas, when the Greatest Lover gave the Greatest Gift.

From this day forward God dwelt in the presence of men not simply as their Creator and Provider, Law-Giver and Judge, but as true Man. This divine donation is the true meaning of Christmas. To us a Son has been given, the very Son of God. Our faith teaches us that there is true Sonship and Fatherhood in God and that the Son from all eternity dwells in the bosom of the Father. In His never-ending act of Self-contemplation the Father conceives a Word, an Image, so perfectly expressive of the Divine Nature that this Word is One with the Father. In no way are they different One from the Other save in the relationship of Fatherhood and Sonship. This we know on faith alone, for when faced with the Mystery of the Triune God our intellect can only assent, never understand. It is the Second Person of the Trinity, the Son Whose Infinite Beauty is never absent from the loving sight of the Father, Who is given to us on Christmas day as the Incarnate proof of God's love for men. Man's joy at Christmas will be full only to the degree he realizes the import of the Greatest Gift from the Greatest Lover.

Some things, of course, have changed since the day when Christ first came to men. Angelic choirs then heralded His arrival while His first embrace was from His virgin mother. Today it is the tinkling of a bell that announces His arrival while He is embraced in the elevated hands of a priest. Yet Christ is the same yesterday and today. Thus it is that the Consecration of the Mass on Christmas day marks a turning point for the Christian soul. During the weeks of Advent it was penitential in spirit, now it is joyful at the arrival of the Expected One. When the priest utters those words of authority he brings into our midst the Flesh and Blood, Soul and Divinity of the God-Man. The Incarnation is continued. Men, prostrate before the Sacred Species, adore the Same Person Who received the loving adoration of the first Christian faithful in a grotto at Bethlehem (House of Bread) centuries ago. Today, as on that day, men of good will have reason to rejoice. "In whom also now though you see him not, you believe, and believing shall rejoice with joy unspeakable and glorified" (1 Peter 1:18).

The centuries which separate us from His first coming mean little to the Christian who is alive to this marvel that Christ remains with us in the Eucharist. With mind and heart impregnated by faith and love, imagination unfettered by the boundaries of place and time, this day in 1958 might readily become a day in the Ninth Month of the Christian era. Bethlehem is the term of the flight and the scene depicts a Child held in the arms of His mother. This Child had dwelt in the presence of men for months in silence, a silence broken

only when His power went out to sanctify His Precursor, St. John the Baptist, on the day of Mary's visitation to her cousin Elizabeth. But on the day of His Nativity, a nature-endowed monopoly of a mother on the silent possession of her Child is relaxed and she gives Him to the world. To us a Child is born. The Christian centers his gaze on this Child. Faith, the supernaturally powerful lens revealing all the splendour of the Nativity scene, pierces the veil of this Child's humanity and the Christian beholds his God. True God now amongst men as true Man. The Christian 'sees' the meaning of Christmas. To men the Son of God is given. This divine donation for which Mary is the perfect handmaid is the real basis for Christmas joy. How appropriately does St. Peter write of an "unspeakable" joy, for joy's reveille is the possession of a good and here is Goodness Itself.

But "Why" this Gift, unparalleled by even the most heroic donation created love might inspire? "Why did God become Man?" What is true and indisputable is that the circumstances surrounding the Incarnation clearly reveal that the Son of God came as the Redeemer of Mankind. At the very announcement to Mary that she would be the mother of the Messiah the angel told her to name Him "Jesus" which means God-Salvation. And in announcing the news of His arrival angelic voices sang out: "For today in the town of David a Savior has been born to you who is Christ the Lord" (Luke 2:11). Yet because man's estrangement from God was something avoidable, sin an effect of human liberty, the question is asked: Would God have become incarnate had man remained His friend? Some theologians have answered yes. This is not the teaching of the Prince of Theologians, St. Thomas Aquinas. While he did grant some probability to this opinion he considered it more probable that had man not needed a Redeemer, God would not have become Man. His procedure is strictly theological.

Mysteries such as this one, says St. Thomas, are so beyond the ken of the created intellect that only God's revelation will acquaint us with them, and any understanding of them will likewise only come from God. He observes that the founts of Revelation, Sacred Scripture and Tradition, speak of the Incarnation always in terms of man's redemption from sin. And in recognition of God's Infinite Power, he notes that it could have been otherwise had God so willed. St. Thomas shows himself to be a realist, he faces the facts, knowledge of possibilities belongs to God. In the case of the Incarnation the facts are these: Adam's infidelity fashioned a chasm separating man from God; centuries of diligent spade work on the part of Adam's posterity led to the extension of this gulf. To bridge this gap so that man and

God might again embrace in friendship was beyond the powers of human nature. Sin is an infinite offense, man as a finite being can only do so much. If then, God's enemy were ever to regain His friendship the initiative would needs be on God's part. Certainly He was not compelled to regard man's plight. In strict justice He could have left mankind to be eternally divorced from Himself. For no punishment temporal or eternal, could ever perfectly equate the insult which is sin. But it was in the power of Christ as true God and true Man to perform an act of reparation which would proceed from a Divine Person and thereby perfectly satisfy Divine Justice. He did this in the name of fallen man whose nature He united to Himself in all its entirety save for its sinfulness. The Babe of Bethlehem is then, the divine answer to a humanly insoluble problem.

The story of this marvelous outpouring of Divine Goodness which is the Incarnation, is the only adequate Christmas story. For "men of good will" it is an unique story in that it has a beginning but is without an ending. It begins with God's merciful love for men while they were yet "dead in sins"; it is continued until the end of time as the story of Christ's love for men who are "made partakers of the Divine Nature." Even now He abides with us in the Sacrament of Love. Man's joy at Christmas is meant to last longer than twenty-four hours. The Christmas news of Christ's arrival will be renewed as many times as human hearts thrill to their union with His Sacred Heart in Holy Communion. The Christmas greeting of St. John: "God so loved the world as to give His Only Begotten Son" will rejoice men's souls with "unspeakable" joy as often as they kneel in the Presence of the Eucharistic Christ.



For though He appeared as man yet He was not in all things subject to the laws of humanity; that He was born of woman, savoured of lowliness; the virginity, however, that attended His birth shows that He transcended mankind. His carrying in the womb was joyful. His birth immaculate, His coming forth without pain, His nativity free of blemish; for since she who by her fault had brought death to our nature was condemned to bring forth in sorrow, it was fitting that the Mother of Joy should bring forth in Joy (Gregory Nyss. Cat. of G. F.).



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The Catholic Bible in the St. Peter's Edition. Hawthorn. 1596 pp. Regular Edition, \$27.95. Limited Edition, \$57.50.

Any reviewer attempting to describe this newest edition of the Bible is doomed to failure unless his critical vocabulary is well stocked with superlatives. Seldom before has the Word of God been offered to the general reading public so beautifully garbed. For this is a beautiful book, and in this lies its chief merit. It is not, nor did it set out to be, a scholar's Bible, as is, for example, the new Jerusalem Bible. It is rather a magnificent artistic work. This is not to say, however, that it is lacking in scholarship: the preface and notes on the Old Testament by Fr. Dyson, S.J., of the Pontifical Biblical Institute, and by Fr. Foster of Oscott College on the New Testament are very adequate, up-to-date, and informative. They are geared to the general reader, who will also profit from the interesting addenda treating of the Bible as the Book of Spiritual Perfection, the history of the Douay-Rheims version, notes on the Scribes and Pharisees, and a chronology of Old and New Testament times. Eight pages of colorful maps, specially prepared for this edition, will also prove of value for the interested reader.

The text itself (Douay-Rheims for the Old Testament; Westminster version for the Psalms and the New Testament) is in large, clear print set in a two column layout and divided into sense paragraphs—a device extremely helpful with regard to the Old Testament.

Pope Pius XII graced the work with his special recommendation in a handwritten message, here reprinted on the first pages along with a color photograph of our late Holy Father.

Profusely illustrated, there are fifty-six full color reproductions of many familiar paintings of the old masters—from Giotto and Angelico to Rembrandt, Vermeer, and El Greco. Van der Weydon's *Descent from the Cross*, reproduced on parchment paper, separates the Old and New Testament, the entire picture being shown first, followed by seven pages of larger details. Preceding this exquisite

painting there is a ten page family register in full color, also on parchment paper.

The Limited Edition is bound in rich red morocco and handsomely boxed in a red cloth solander case. The Regular Edition differs only in its binding of red rexine plastic. The binding of both is stamped on the front with the papal crown and keys in 24 karat gold and white—the pages too are gilt edged, which is quite a feat in a book of this size.

A presentation Bible, a family Bible of superb craftsmanship, *The Catholic Bible in the St. Peter's Edition* will be read, enjoyed, and loved; Catholics thereby fulfilling the wish of Pope Pius XII, "... Availing themselves of this gift from God, which is an inexhaustible treasure where those who search will find what they so eagerly seek, words of truth and comfort, of strength and encouragement, of solace and peace."

T.C.M.

Winner of the Nobel Prize for Literature

Doctor Zhivago. By Boris Pasternak. Translated by Max Hayward and Manya Harari. "The Poems of Yurii Zhivago" translated by Bernard Guilbert Guerney. Pantheon. 559 pp. \$5.00.

In October of 1942, His Holiness Pope Pius XII consecrated the whole world to the Immaculate Heart of Mary, with a particular mention of that nation "where there is hardly a house that did not display Your holy icon, today hidden perhaps, in expectation of better days." *Doctor Zhivago*, a novel by Russia's outstanding poet Boris Pasternak, is the story of the "hidden" icons. His book is truly a religious novel, one which affirms the truth of Christianity, one which finds its respect for the individual man in the dogma of the Incarnation. The beauty, power and depth of *Doctor Zhivago* have their foundation in this truth: Because Christ who is God was born of the Virgin Mary that men might be redeemed, each man is more precious than the whole of the universe.

The novel itself is historical in the tradition of Tolstoy, which means, of course, that it is something beyond history. Covering the period from the beginning of the present century through the long harrowing years of the Revolution, it moves into brief episodes during World War II and the period immediately thereafter. The plot itself is relatively simple, in so far as it follows the life of Dr. Yurii Zhivago through the greatest social upheaval of the twentieth century. But like other great Russian novels, there are numerous other characters in the work whose lives have relation to that of Zhivago, while at the

same time their stories serve the purpose of giving a panoramic view of Russian life during years of incredible suffering and final disenchantment. The whole is rather like an enormous Eastern mosaic in which the central figure dominates a multitude of smaller figures, all of which, however, are necessary to the balance and proportion of the complete picture.

The fact that Yurii Zhivago is both a doctor of medicine and a poet enables Boris Pasternak to present through the eyes of his main character a vision of Russian civilization that is profound in its diagnosis and lyrical in its utterance. One has the feeling, actually confirmed by the author himself in news reports, that some of the book is autobiographical, and this stems mainly from the intensely personal tone of the whole work.

Mr. Pasternak's technique is a marvel of economy. We described *Doctor Zhivago* as a religious novel, and this description is apt for more reasons than its ideational content. The style itself is liturgical, in the sense that the story is told in brief, lyrical episodes, much in the same manner as the Mass or even the whole yearly liturgical cycle tells the story of our redemption in brief snatches of prophecy, praise, lamentation and pericope from the Old and New Testaments. There is here not only an extraordinary intellectual recognition of the truths of Christianity, but also a perceptive sympathy with the way in which Christian truths are presented in liturgical ceremonies. Further, Mr. Pasternak has accomplished what is literally a *tour de force* for any novelist, he has presented to the reader the same story told two different times in two different mediums. The first is the actual novel itself; the second, the body of poetry at the end of the book "written" by Dr. Zhivago and published by his friends after his death. The poems are probably unique in literature, as they provide a poetic commentary on a novel and demand of the reader a re-examination of the tale in its more profound aspects. That such a feat was accomplished is eloquent testimony to the mastery and genius of its author. And the warmth and vitality of his imagery survives even the betrayal of translation, which on the whole is very smooth.

It is only natural that such a book as *Doctor Zhivago*, coming from a writer in the Soviet Union, will cause much comment on the success of political systems which seek to enslave the mind as well as the body. And while this is a valid consideration, the book itself transcends all such political implications. Boris Pasternak was awarded the Nobel Prize for Literature in 1958 for the very reason of this transcendence. The fact that the Soviet government has refused to publish the book in Russia and has seen fit to heap abuse on its

author is perhaps one of the most telling signs, for those who have not grasped the reality of Marxism, of the incompatibility of Communism and Christianity. Even now the condemnation of Pasternak is being termed "the intellectual Hungary." The details of Dr. Zhivago's death in a broken-down, over-crowded trolley car become terrifyingly significant when interpreted symbolically. It is very easy to substitute the Communist State for the damaged vehicle, crowded with people in a great hurry to reach their destination, but getting nowhere, and ultimately destroying by suffocation the one man in the car who has retained an awareness of the dignity of the individual.

Dostoevsky wrote in 1840 that the one great love of the Russian people is Christ. Boris Pasternak has displayed this love for the whole world to see, at the price of his reputation in his homeland and possible exile. The last poem in his truly great novel closes with these lines, placed in the mouth of Christ at Gethsemane:

I shall descend into my grave. And on the third day rise again.

And, even as rafts float down a river,

So shall the centuries drift, trailing like a caravan,

Coming for judgment, out of the dark, to me.

This will be the final judgment of all men, but after a reading of *Doctor Zhivago* the world of honest men will utter a present judgment of Boris Pasternak: this is the work of an heroic man who has spoken the truth at great cost to himself, and this truth has been set down with a beauty and poignancy found only in great literature.

M.M.C.

Happiness and Contemplation. By Josef Pieper. Pantheon. 125 pp. \$2.75.

In his latest book, Josef Pieper offers us from the vast, cultivated fields of St. Thomas Aquinas a fruit of exquisite value: "The ultimate of human happiness is to be found in contemplation" (*Contra Gentes*, 3, 37). Undeniably, the truth contained herein is of the utmost interest and importance to everyone. For all pursue happiness; but what, in fact, does one pursue in pursuing happiness? The traditional answer, formulated by St. Thomas in the *Summa Theologica*, is the possession of God by an intellectual intuition, by contemplation. In other words, only a *seeing* of God can satiate man's *blind* hunger for happiness. This does not mean, of course, that love is thereby excluded from happiness, because "without love there would be no contemplation," and, therefore, no happiness. Love is necessary, but in a role antecedent and consequent to the actual possession of God by the mind.

Admittedly, this fruit of St. Thomas has a hard shell, and slow, meditative reading is required to penetrate its inner richness. Pieper's exposition is an admirable guide. Not content with a mere recitation of St. Thomas, he evaluates and substantiates the doctrine in the light of ancient and modern thinkers, both philosophical and theological.

In the closing chapters, Pieper discusses the imperfect contemplation of this life, "earthly contemplation," as he phrases it. Not only is this contemplation possible, "it is far more widespread than appearances would indicate." For example, "all true poetry and all real art" arise from the contemplation of God as He manifests Himself in the created world. Hence, asserts Pieper, "it is meaningless to distinguish between religious and nonreligious (poetic, philosophical etc.) contemplation," because God alone is contemplation's object. Thus earthly contemplation is, indeed, real, and "we have a right to take the blessings" of many experiences which come our way in the course of everyday life "for what they truly are: a foretaste and beginning of the perfect joy."

The serious reader will find this book in the Pieper tradition—thought provoking ideas expressed with maximum clarity and singular style.
P.M.O'S.

What Is the Bible? The Twentieth Century Encyclopedia of Catholicism, VI 60. By Henri Daniel-Rops. Translated by J. R. Foster. Hawthorn. 128 pp. \$2.95. (\$2.50 in Series subscription).

What Is Faith? Twentieth Century Encyclopedia, I 6. By Eugene Joly. Translated by Dom Illtyd Trethowan. Hawthorn. 144 pp. \$2.95. (\$2.50).

The editor-in-chief of *The Twentieth Century Encyclopedia of Catholicism*, in one hundred and fifty volumes, is Henri Daniel-Rops. As it happens, his contribution *What Is the Bible?* is also the first published in English. The next three are: *What Is Faith?*, by Eugene Joly; *What Is a Saint?*, by Jacques Douillet; and *Who Is the Devil?*, by Nicholas Corte. Whatever intrinsic reasons there may have been, the publishers have chosen wisely in beginning with these four works; the name of Daniel-Rops is well known and respected; the Existentialist approach of *What Is Faith?* will prove appealing and provocative, as will the titles of *What Is a Saint?* and *Who Is the Devil?*

The *Encyclopedia* is not an encyclopedia in the ordinary English sense: in English an encyclopedia is a source book, a handy mine of quick, accurate, definitive information. *The Encyclopedia of Catholi-*

cism is rather a series of essays, brief as essays, but far more prolix than encyclopedia articles. However, the series is truly encyclopedic in scope. This becomes immediately evident from a scanning of the complete list of works: there are really fourteen Parts in all, ranging from "Knowledge and Faith" to "Non-Christian Beliefs," plus a supplementary Part Fifteen which includes the general indices. Individual works range from *The Origin of Man* to *Christianity and the Space Age*, and from *Psychical Phenomena* to *Radio, Television and Christianity*.

The similarities in these first volumes permit two fundamental criticisms. First, all four works are so brief that the result is an occasional ambiguousness or lack of clarity and precision; this fact is pointed out more than once in the individual reviews which follow. Second, despite more than adequate and pleasantly readable translations, three of the works retain a strong French tone; this is especially evident in concrete applications and source materials, though not in the bibliographies, which, happily, have been taken almost completely from English works or translations into English.

A work like *What Is the Bible?*, an encyclopedic book, must embrace in a summary fashion the whole range of knowledge about and interest in the Bible. This is exactly what Henri Daniel-Rops accomplishes in *What Is the Bible?* He discusses in essay form the main features of the Bible—its origins, history, formation (canon), problems and purpose. His style is rich in imagination, even tinged with a healthy romanticism. There is a wholesome piety and enthusiasm pervading the work, free from the usual arid and scientific presentation of biblical works. Yet at the same time there is that objectivity necessary to fulfill the task implicit in the question, What is the Bible?

An immediate difficulty met with in the reading of this small book is that occasioned by the author's frequent biblical allusions: references to the "ill-educated cowherd Amos," and to the women of the Northern Kingdom of Israel as "cows—cows of Bashan." The blame for this difficulty should not be laid on author Daniel-Rops so much as on the reader. With the unfortunate and lamentable ignorance of the Bible—even among "intelligent Catholics" of today, for whom the book is intended—these allusions will not be appreciated as they should be.

Ambiguity is oftentimes the price of brevity. In the author's quest for the biblical pith, a second difficulty is discovered: several chapters suffer from vagueness and easily lend themselves to misreading or misinterpretation. One such chapter is, "Understanding the Bible with the

Heart." There Daniel-Rops quotes Paul Claudel frequently; however he does not fall into Claudel's radical pietism but steers a middle course, not overly scientific yet traditional and sound enough.

The "Select Bibliography" is perhaps deficient in passing over some recent English popularizations of the Bible, especially those of such outstanding scholars as McKenzie, Hauret and Vawter. Also missing, and expected, are such histories of Israel as Ricciotti, Heinsch, and Daniel-Rops' own *Sacred History*; books on New and Old Testament Theology are absent as well.

Taken as a whole, the enthusiastic manner in which Daniel-Rops presents the "book of man and book of God" will win many readers for *What Is the Bible?* and will at the same time serve as an incentive to many to join in the revival of interest in the Scriptures, the Word of God.

H.M.C.

What Is Faith, the second volume in *The Twentieth Century Encyclopedia of Catholicism*, presents a modernized apology for the Catholic faith. The work is remarkable for brilliance of insight and stunning use of example, but also, unfortunately, for confusing and vague use of terms. Canonized expressions of Catholic dogma and apologetic, so succinct and pleasing, have been replaced by the terminology of the moderns, particularly the Existentialists. Faith is defined as "an encounter with the living God." In fairness to the author, however, it must be said that the classical definition of the Vatican Council is well expounded toward the end of the book, and this cuts away much previous confusion engendered by the non-traditional terms.

Father Joly has thought profoundly and well on our faith. He outlines the credibility of the faith and presents a number of problems in the matter of belief, e.g. the difficulty some experience in regard to belief in the Church. Internal peace and the joy of Christians, the one motive we would have expected him to emphasize by reason of his approach and the fact that this motive is so strong in reality, is unfortunately weak in presentation. The author's concept of conversion, especially the "conversion" of the Catholic, and the concept of growth in faith are jewels of insight. The use of example and anecdote in explanation is superb and proves his ability to "speak" the faith.

Brevity is perhaps the major fault in this work. The notion of infallibility is much too briefly considered, for example, though we may expect a fuller treatment in a later volume of the *Encyclopedia*. A true picture of the Pope's authority is not strongly painted. Oversimplification also gives one pause in Father Joly's brief remarks

on the evolutionary theory of man's body, and again in his references to "sifting the faith" from Sacred Scripture.

In summary then *What Is Faith?* must be considered a mixed blessing. The thought is deep; the enthusiasm and zeal fiery. Yet, a strong predilection for a terminology not specifically Christian and a use of authors whose writings are suspect, is not "engaging." Deep thought, enthusiasm and zeal will never replace a solid exposition of truth.
M.McC.

What Is a Saint? The Twentieth Century Encyclopedia of Catholicism, IV 46. By Jacques Douillet. Translated by Donald Attwater. Hawthorn. 124 pp. \$2.95. (\$2.50 in Series subscription).

Who Is the Devil? Twentieth Century Encyclopedia, II 21. By Nicholas Corte. Translated by D. K. Pryce. Hawthorn. 128 pp. \$2.95. (\$2.50).

In answer to the title question of this third volume of *The Twentieth Century Encyclopedia of Catholicism* Father Douillet builds up the definition of sanctity by an approach that is natural, intelligible and effective. First we hear and discuss the Old and New Testaments on the holiness of God and of the chosen people, then the powerlessness of the Old Law to produce holiness, the holiness of Christ and of the Christian saint, taking this last term in the broad sense in which it was used by St. Paul. The author next narrows our attention to today's meaning of "saint," i.e., one who has been canonized. First he carefully chooses ten outstanding saints of widely divergent personalities and walks of life and devotes a page or two to a super-brief sketch of the life of each. This done, he returns to his definitive task and compares the general characteristics of the saints with ordinary Christians and with outstanding people on the purely natural plane.

The second part of the book, *The Veneration of the Saints*, speaks of the origin and development of this cult, as well as of relics; of the saints' work in the Church; of the histories and lives of the saints; and the hiddenness of certain of the saints. This part is quite expectedly more informative and less inspirational than the first.

The subject of this fairly small volume is obviously of great breadth and profundity, yet the basic aspects are indicated in a style anyone can read and with a liberal scattering of examples. The fact that sanctity is a focal issue in this vast encyclopedic network of knowledge may possibly account for the early appearance of this volume. Later, related books will complete and enrich the definition.

Finally, it is only fair to warn the reader that in going through

this book he will be faced with a distinct challenge. For no one can look long or carefully at these models God has given to man without perceiving their inspiration, their invitation, their challenge.

B.T.

The fourth volume of *The Twentieth Century Encyclopedia* is interestingly entitled *Who Is the Devil?* Monsignor Leon Cristiani, under the pseudonym Nicolas Corte, is the author of this treatise on the world's archenemy, and significantly so, for this is a subject in which the author is well versed; he has an earlier work with the title *L'Actualité de Satan* proving the very real influence of Satan in our modern world. His arguments and exposition in the present work retain all their vigor in the hands of the translator, D. K. Pryce, an expert in modern languages.

In *Who Is the Devil?* Monsignor Christiani issues a challenge to an era boasting of its realism, a challenge to face reality and "come to reasonable and sound conclusions" about the devil. In response to those who never question the existence of angels and devils "lest they be obliged to come to a decision," this work offers "proofs of the very real existence of Satan, the fallen angels or devils and of their continual intervention in, and close connection with, the story of mankind." Faith, reason and fact are effectively interwoven to achieve this purpose. Faith first, in these words quoted from the Vatican Council: "... the one true God ... has made of nothing ... the angels and the world." A second, rational argument is added: "The earth is so small ... the heavens so vast. What could be more natural than to admit ... between the human race and God's throne ... a great multitude of pure spirits?" But perhaps the real clincher is to be found in the following facts: "On December 2, 1947, there died a certain Aleister Crowley ... (who) had opened a satanic temple in London which is still used ... Hymns composed by Crowley are (still) sung there over (his) tomb" (p. 98).

Terrifying?—rather, reassuring! For in this and other facts set down by Monsignor Cristiani we can see clearly the strategy used by Satan. The Christian life is a warfare, and there is no advantage to a soldier like that of knowing in advance the enemy's strategy. In serving this useful purpose *Who Is the Devil?* is a rather remarkable little book. And further, by reason of its novel subject matter, this is probably the most intriguing of the volumes so far published in the series.

A.F.C.

Life in Christ. By James Killgallon and Gerard Weber. Chicago. Life in Christ Publishers. 288 pp. \$1.00 (paper).

Here is a new catechism, something entirely different, something conceived and organized for teaching mid-twentieth century citizens of the United States the truths of the Catholic Church.

Modern biblical scholarship has made us much more aware of the catechetical nature of the Gospels. The primitive catechesis of the early Church was adapted and enlarged by each Evangelist for his particular audience. Matthew wrote for Jews and proved Jesus was the Messiah from numerous scriptural texts. John, writing later, presumes that the Synoptics are familiar, and gives, instead, a spiritual Gospel, the fruit of a lifetime of living with Christ. *Life in Christ*, coming later than catechisms based on the Baltimore, and destined for a different audience, does not merely repeat the "primitive" doctrine, but places it in the setting of a vibrant, practical faith for the contemporary Catholic. It throbs with the lay apostolate and Catholic Action, with lay participation in the liturgy and the teaching of the social encyclicals. It is a decidedly "Petrine" catechism: filled with the spirit of the modern papacy, it abounds with selections from the encyclicals.

Life in Christ, as its name implies, is Christ-centered. True happiness on earth is the life of the beatitudes, a life in union with God. But how can a man find the strength to live such a life? Only by means of sanctifying grace, the life in Christ. Subsequent chapters are all related to this theme. Thus the Fall is the loss of the divine life; Christ is the Life itself; the Church, his mystical body; the Sacraments, the nourishment for that life; the Commandments, the rules or norms for those leading the life.

The liturgically minded will find the fundamentals of the Mass, the Liturgical Year and the Sacraments set forth in the contemporary pastoral context. The rite of Baptism receives a very full explanation. A description of the lay apostolate and an explanation of the way it obliges all the laity concludes the chapter on Confirmation. It is but one of the four places where the apostolate appears in the book. There is a magnificent chapter on the Blessed Mother that goes beyond the old threadbare fundamentals of Marian devotion, "What is hyperdulia?" Here we have our Lady as Mother of the Mystical Body, Co-Redemptrix, Mediatrix of all graces, immaculately conceived and assumed into heaven; in short, Mary is brought up to date and shown in her rightful place in "the Age of Mary."

Life in Christ abounds with pericopes from the Bible and is wholly in accord with today's greater awareness that "not to know

the Bible is not to know Christ." The new readable Confraternity Edition of both Old and New Testament has been used. The chapters are brief, averaging from 9 to 10 questions. In contrast to the Baltimore, the answers are not short sentences but whole paragraphs—in extremes a full page—which should make it more appealing to adult readers. The exposition of doctrine is solid throughout.

In any new work there are bound to be a few mistakes, but, thanks to the team of experts advising the authors, they are few and far between. The desire to minimize the difference between Catholic and Protestant Bibles leads the authors to mention only one difference between them, the Protestant's incomplete Canon (p. 122). Completeness and historical accuracy demand, it would seem, the inclusion of other important differences, namely, the erroneous translations of key verses, and the Protestant Bible's power to mislead by the suppression of explanatory notes. The inconvenience which permits us to miss Mass on Sundays is an "... illness or indisposition which would normally keep one home from work or from a social obligation" (p. 269). While the intention here is correct, the words could easily lead the neophyte to misunderstand the seriousness of his obligation. It is not infrequent, nowadays to stay home from work for less than a "grave or distressing illness" (the traditional wording.) Listed as sins against faith (p. 241) are superstition and attendance at seances, which are properly sins against the virtue of religion.

In the pages of *Life in Christ* those approaching the Church from a Protestant milieu will find our faith presented not as a maze of laws and restrictions, but as a thing of joy, a new life, something to be grasped with eagerness. Converts coming from a liberal Protestant background will appreciate the chapter on the Resurrection whose questions and answers will help to clear away the cobwebs surrounding their notions of the divinity of Christ. Also of value in the apologetical line are the chapters on the notes of the Church, which in the Revised Baltimore received 15 questions out of 499, but here are contained in some 42 questions comprising about an eleventh of the book. To Catholics a careful reading will give a birdseye view of the teaching and life of the Church as it has been molded by the Popes since Pius IX. A most useful book for adult converts, discussion clubs, Third Order members and Catholic Action groups. R.M.V.

Contemporary Moral Theology, Vol. I: Questions in Fundamental Moral Theology. By John C. Ford and Gerald Kelly, S.J. Newman. 352 pp. \$4.50.

With the publication of "Questions in Fundamental Moral The-

ology," Fathers Ford and Kelly have made an auspicious beginning of their projected series on Contemporary Moral Theology. The authors here present fourteen essays, commentaries on current questions confronting the student of moral theology, ranging in subject from the teaching Church in her relationship to the moral law, to subjective imputability and freedom in the light of the findings of modern psychiatry and clinical psychology. This is not a textbook, but rather presupposes the practical moral theology of the confessional and at least a superficial knowledge of moral theology in its scientific and methodological aspects.

In the first three essays, the authors very appropriately treat of the teaching authority of the Pope and of episcopal teaching authority, an area almost entirely unexplored by most authors. To overlook the role of the Church in teaching, interpreting and explaining Sacred Scripture and the moral law is to negate the very foundations of that universal and objective norm of moral conduct which alone can lead man to beatitude. Such a negation in our modern times has resulted in *situational ethics* or *ethical existentialism* as it is variously called. Fathers Ford and Kelly provide an excellent commentary and discussion of this subject in the light of recent papal condemnations.

The student of contemporary trends in moral theology and of its methodology will welcome the discussion offered (in chapters IV, V and VI) of modern criticism and new approaches to moral theology. Essentially, dissatisfaction with the methodology of moral theology as a "*scientia liciti et illiciti*" and the resultant obligationism and legalism has produced severe critics who have at times overstepped the bounds of prudence. The authors indicate what criticisms are valid and at the same time reprove the imprudent zeal of those who would eliminate, *in toto*, the necessary casuistry from our moral textbook. A more positive statement of a possible solution to this very real problem is desirable, but the necessary direction to such a solution is indicated.

Of more immediate interest to the confessor will be the discussions in the final six chapters, of the imputability of sin and freedom in the gift of modern psychiatry. Some of the main conclusions are that the tract *De actibus humanis* need not be re-written in the light of modern science; the philosophical notion of human freedom has not been destroyed by Freudian determinism; and there is such a being as the "normal man" who is free and responsible in his actions. Many may not agree with all the conclusions set forth in this important section, but they will have to refute very cogent arguments to the effect that "though man may be far more reasonable than the

psychiatrists believe, he is less so than the philosophers think."

The final essay, "Catholicism and Psychiatry," is an exhortation to priest and psychiatrist for a mutual understanding and respect which alone can bring about a happy solution to penitent/patient problems.

This first volume of *Contemporary Moral Theology* gives ample evidence that the authors have fulfilled their expressed intention of making "a contribution to the moral theology of our times," a contribution characterized by a spirit of scholarship and prudent moral judgment.

R.O'C.

Plato, Vol. 1. An Introduction, Bollingen Series LIX, 1. By Paul Friedländer. Translated by Hans Meyerhoff. Pantheon. 422 pp. \$5.00.

Psychology and Religion: West and East, Bollingen Series, XX, 11. By C. G. Jung. Translated by R. F. C. Hull. Pantheon. 699 pp. \$6.00.

Beautiful binding, clear printing, more than ample bibliographies and scholarly notes—all these have come to be expected of the Bollingen Series. Yet the Series is even more justly famous for the quality of its authors and works than for the quality of the printing. Two such imposing Bollingen books published in 1958 are: C. G. Jung: *Psychology and Religion: West and East*; and Paul Friedländer: *Plato*, Vol. 1 An Introduction.

In *Plato*, Prof. Friedländer starts with an illuminating chapter in which he shows how widely diverse are the possible approaches to the history of philosophy. The chapter takes its inspiration from the French philosopher Bergson, who ascribes to the philosopher and the historian of philosophy parallel processes, each of which is twofold. On the one hand there is "a) the origin of a creative philosophy and b) the manner in which the philosopher attains conceptual mastery of this original element." The parallel process of the historian should be "to grasp a philosophical system by a) discovering its creative origin and b) separating this from the constructive elements by which the philosopher holds the intuitive element before himself and makes it communicable to others." Both Bergson and Friedländer ask that historians of philosophy observe this distinction between intuition and system; in practice what they actually want is less emphasis on system and some, at least, on intuition. Prof. Friedländer goes himself one better and chooses to emphasize Plato's intuition almost to the exclusion of his system. In thus choosing he makes Plato live as few historians of philosophy have.

The wealth of historical background, the depth of insight into

Plato's times, the scope of technical knowledge of the intellectual, moral and social atmosphere in which Plato lived and wrote—all this would be possible only to a man who had dedicated his life to the study of Classical Antiquity, and more particularly of Plato himself. That Prof. Friedländer has devoted long years of study to Plato is evident from the history of the printings of this present work. *Plato* first appeared in German in 1928. The present translation was made from a completely revised 1954 edition which included six new chapters; and further the English edition has again been revised under the personal care of Prof. Friedländer. The notes—voluminous, precise, and up-to-date as they are—manifestly show that these revisions are the fruit of constant reading and research in the most authoritative scholarly journals and original sources.

The matter of *Plato* is sharply divided into two very differently orientated sections: Part I is concerned with Plato's autobiography, intuition, driving force, relations with Socrates, etc.; Part II considers Plato and the modern world: his influence on the modern philosophers Bergson and Schopenhauer, misconceptions of his thought in Heidegger and Jaspers, and his foreshadowings of modern thought in atomic theory, geography, city planning, and jurisprudence (this last in a chapter by Huntington Cairns, not Friedländer). Part I is particularly expressive of the "intuition" outlook: Prof. Friedländer admirably resurrects the Platonic intuition and as a result is enabled to dispel a number of misconceptions about Plato himself, Plato and Socrates, Plato and Plotinus. Part II is vivid and lively in an altogether different sense: few, even among avid readers of the *Dialogues*, would realize the vitally contemporary significance of Plato had they never read these chapters. Only Prof. John Wild of Harvard has, in our country, shown this significance in a comparable way.

Turning now to Jung we meet up with a work of a totally different nature. In Friedländer's *Plato* we have the ingenious resurrection of an ancient genius; in *Psychology and Religion: West and East*, we find instead some of the finest and yet most controversial work of a modern genius. For that Jung is a genius few would deny: some would say an erratic, or even dangerous, genius, while others would proclaim him a veritable prophet. In either case Jung needs no introduction here.

With the present volume and two others published in 1958, the Collected Works of Jung in English reach their halfway mark. As the editors state, their purpose, fundamentally, is to make all of Jung's works available in English, giving precedence in publication to works not previously translated or readily available. Of the six-

teen works included here, half have not been previously translated. Of the remainder one is not readily accessible and several have been corrected and added to from later German editions. The other works are for the most part introductions (i.e., to works of other authors) which benefit, therefore, by a handy reprinting in a single volume.

Several selections are, for one reason or another, particularly noteworthy. One from which half the title of the volume has been taken, is *Psychology and Religion*, the Terry Lectures given at Yale in 1937. This is almost certainly the best introduction to Jung available to British or American readers because of its "introductory" style (in the first section especially) and the fact that it was originally carefully worked over for an American audience.

A small entry, but important for any Catholic readers, is Jung's preface to *God and the Unconscious*, by Victor White, O.P. Jung there states clearly his conscious attitude toward institutional religions; essentially it is a plea for mutual understanding and cooperation on the part of theologians. In the light of other works, however, this plea might strike many as insincere, or at least as masking an unconscious attitude of an altogether different kind. In one notable instance (p. 359) Jung states: "Both (those who affirm Christ's birth of a virgin and those who deny it as an impossibility) are right and both are wrong." He goes on to speak as though rational criticism can thus stand as arbiter in this dispute. Though we must be fair to Jung in admitting that many of his assertions are polemical and therefore exaggerated, nevertheless this passage seems to indicate that what Jung wants is not mutual *understanding* but mutual *compromise*.

In this, however, we need not reject Jung out of hand, even in such books as *Answer to Job*, which is also included here. A reviewer as favorable as Fr. White had to bend over backwards to find any value in *Answer to Job* when it first appeared in English (cf. *Blackfriars*, 1955, pp. 52-60). Yet just such a bend-over-backwards is often required for a reading of Jung: he seems indeed to have made some brilliant discoveries, but they are always colored in their exposition by a strong Protestant rationalist bias. In *Answer to Job* this point of view descends to what Fr. White calls an almost juvenile understanding of Sacred Scripture. Fortunately most of Jung's works do not show this bias so evidently, and fortunately also *Answer to Job* is not one of Jung's most significant psychological contributions.

To complete the picture we will mention just two works in the section devoted to Eastern religions. The *Psychological Commentary on "The Tibetan Book of the Great Liberation"* includes a very enlightening first section: "The Difference between Eastern and West-

ern Thinking." And *The Holy Men of India* (originally an introduction) gives us one clear insight into Jung's ideal for mankind: "(Here was) . . . an example of how wisdom, holiness and humanity can dwell together in harmony, richly, pleasantly, sweetly, peacefully, and patiently . . ." (p. 579). Obviously Jung dreams of a world full of integrated, "individuated" men with no emotional conflicts to shred their souls.

Neither of these books is meant for the popular audience. But each is, in its own way, a significant contribution to the world of learning. And where capacity, in the case of Friedländer, and permission, in the case of Jung, allow, the books should find numerous readers among Catholics.

R.M.D.

A Catholic Catechism. Adapted from the official German Catholic Catechism. Herder and Herder. 448 pp. Standard Edition, \$4.95. Popular Edition, \$2.00.

This catechism was intended to be, and is, something new. It is a monumental step forward in exposing the doctrine of the Church as a living reality rather than in a mere propositional form of exposition. Not that the question and answer form has been completely rejected—every chapter contains a few propositions, put forth as answers to questions, and to be memorized. But they are not offered arbitrarily, completely excised from divine revelation and theological explanation. The questions and answers here are the fruit of the introductory material in each chapter—summaries of this particular chapter's facet of the "Good Tidings," clearly seen as flowing from God's message to mankind.

The catechism is not complete in itself, but only a summary of what has been accomplished by the teacher. As pointed out in the "Ten Rules for Using This Catechism," a leaflet which accompanies the book, "The most important factor in religious instruction is not the catechism book; it is you yourself and what you teach. The catechism is meant simply to be an aid; for you it provides suggestions, and for the children it provides matter for study and repetition." Indeed this catechism leaves the teacher great freedom.

The mode of procedure is extremely effective. Chapter Thirty-one, for example, entitled *Jesus Christ Has Saved Us by His Death*, begins with the words of St. Paul to the Colossians:

"God has rescued us from the power of darkness, and translated us to the kingdom of his beloved Son. In the Son of

God, in his blood, we find the redemption that sets us free from our sins."

Then follows an explanation of the doctrine: "By his obedience even to death our Lord made up for the disobedience of Adam and his descendents. By his most bitter sufferings, Jesus freed us from the guilt of original sin, from our own sins, and from everlasting damnation. . . . By means of his death Jesus won back for us eternal life. . . . All that is holy, the life that fills the Church, streams out of the heart of our Saviour and Redeemer." This is followed by a few points under the heading, *consider*:

1. How has Jesus freed us from the rule of Satan?

2. What graces has he earned for us? etc.

Next, the question and answer section itself:

53. From what has Jesus set us free?

Jesus has set us free from sin and eternal damnation.

54. What has Jesus earned for us?

Jesus has earned for us the grace of God and everlasting life.

Then comes the personal application,

For My Life: When I pass a cross, I shall greet my Saviour . . .

Concluding sections vary somewhat in different chapters; in this chapter they are *From Holy Scripture*, and *From the Life of the Church*, containing pertinent texts from Scripture and the liturgy. Another great asset.

The catechism is divided into four major sections: God and our redemption, the Church and her Sacraments, the moral life of the members, and the four last things. Striking illustrations (in color in the standard edition) dot every other page. Simple and contemporary, they are at the same time thought-provoking. The catechism is perhaps best suited for upper elementary grades; the language is appropriate for them, yet profound and mature discussions are not omitted. The initial difficulty of the work being too expensive for the use of pupils has been solved by the Popular Edition, which is identical in content with the higher priced edition and differs only in the quality of paper and black and white illustrations.

A Catholic Catechism is the long awaited optimum in the field of grammar school catechetics.

G.A.

Our Life of Grace. By Canon F. Cuttaz. Translated by Angeline Bouchard. Fides. 327 pp. \$6.95.

"We have approached a number of persons in various walks of life and asked them this question: 'What is the state of grace?' In almost every instance the answer was: 'It is being free from sin.'" (p. 2)—reason enough to make a theologian want to write a book! A purely negative concept of sanctifying grace implies a pitiable ignorance not only of grace itself, but, because of its central position in the whole structure of Christian thought and practice, a harmful ignorance of the Christian life in general. Conversely, a better understanding of grace would be an open door to a deeper appreciation of Catholic dogma and spirituality, and a most powerful incentive to a better moral life. And this is the objective envisioned by this book.

Scholastic in tone and temperament, *Our Life of Grace* is yet not a textbook. Rather it is another instance of the popularizing at which contemporary French theologians have been so successful. The general program is to present the scientific content of theology in terms the non-professional can grasp and to point out the practical implications of speculative doctrine. The intricate niceties of "advanced" theology and controversial matters are by-passed or at least deemphasized.

Father Cuttaz' book approaches the theology of sanctifying grace through a study of its effects. These he treats under three headings: the *formal* effects of grace—aptitude for glory, participation in the nature of God, divine adoption and justification; the effects of *operating* grace—the indwelling of the Trinity, the infused virtues, actual grace and the gifts of the Holy Ghost; and the effects of *cooperating* grace—the power of glorification and impetration, merit and satisfaction for sin. Though this division may puzzle the professional theologian, it has certain advantages for its intended audience. In general, the explanation of doctrine is well detailed, well exemplified, and easy to understand. Throughout, Father Cuttaz adds a very generous measure of practical reflections and exhortations, and in such a way that they are seen as the natural consequences of the doctrine just examined, and so do not point to exaggerated piety or mere rhetoric for support.

In a work which manages as well as this one does to bring the riches of theology from the classroom to the home, it is regrettable that pertinent passages of Sacred Scripture not infrequently are interpreted in a sense which modern exegesis would discourage. A few doctrinal points will disturb the Thomistic theologian, especially

with respect to the indwelling of the Trinity and the gifts of the Holy Ghost, and the layman will undoubtedly have trouble understanding some of the unexplained philosophical presuppositions and terminology.

Father Cuttaz' book is however, certainly well qualified to accomplish his main purpose—to help the lay reader better appreciate, both speculatively and practically, the treasure that is our life of grace.
C.J.

The Sunday Sermons of the Great Fathers. Translated and edited by M. F. Toal. Volume I: From the First Sunday of Advent to Quinquagesima. 436 pp. \$4.50. Volume II: From the First Sunday in Lent to the Sunday after the Ascension. Regnery. 469 pp. \$4.50.

"The abiding human need is for a message that is, like the Gospel itself, urgent, simple, direct. . . . We must return to this simplicity that we may preach the Gospel in a manner that is acceptable to all men." This is, undoubtedly, the purpose Fr. Toal had in mind in translating and editing the present work. It is perhaps true, as he states, that many preachers today have wandered far from the clarity and brevity of the words of Christ. But how to return to this simplicity and directness? The best guides, given by God and approved by the Church, are the Fathers—holy witnesses to the sacred content of revelation, who lived at the white heat of Christianity, close to the source. They are recommended to us by reason of their sanctity, authority, and learning; they lived the Scriptures and communicated them to their hearers simply, directly, and effectively.

The text itself is divided in a most appealing manner. The Gospel of each Sunday and greater feasts is given first along with its parallel passages. St. Thomas' *Catena Aurea*, a compilation of the commentary of Fathers and Doctors on each word of the Gospel linked together in a "golden chain," follows immediately, after which are the appropriate sermons of the Fathers—usually in their entirety. The translation has been made from the best texts available.

This is an amazing and invaluable work. Certainly these small volumes are much handier than the bulky tomes of Migne, and in translation more readily adaptable to preaching. Fr. Michael Browne, Dominican Master General, in his foreword to the book aptly sums up its value: "A sermon well prepared on the matter here supplied cannot fail to be learned, solid, simple, and effective."

Busy priests who are lucky enough to receive *The Sunday Sermons* as a Christmas or Ordination gift (for which Fr. Toal's work

is ideally suited) will be ever grateful to the thoughtful giver and to Fr. Toal. The work is a tribute to his charity, apostolic zeal, and his Christian scholarship. C.M.McV.

The Word of Salvation, Vol II, by Albert Valensin, S.J., Joseph Huby, S.J. and Alfred Durand, S.J. Translated by John J. Heenan, S.J. Bruce. 1016 pp. \$14.00.

The Jesuit scripture scholar, Father Heenan, has again placed English speaking Catholics in his debt with the publication of his translation of the second volume of the *Verbum Salutis* series. The French original was first published in 1929 and since then has been reprinted several times; the latest revised edition, from which this translation was made, appeared in 1941. Scholarship and erudition mark this *opus magnum* but in no way mar the clarity of expression and intelligibility which characterize the whole work.

The present rather formidable volume contains the textual commentaries on the Gospel of St. Luke by Fathers Valensin and Huby, and on the Gospel of St. John by Father Durand, with the usual introductory discussions of authorship, date of composition and general character of the Gospel by the respective authors. Pere Bonsirven contributes a monograph on "Luke the Historian," treating Luke's historical method as a proper *literary genre* of his age. Writing almost thirty years ago, the authors still present a uniformly good commentary reflecting the conservatism of their period. They do not attempt to settle definitively all the problems presented by the corruption of text, obscure references and language difficulties, but rather in treating points of dispute they offer various possibilities of interpretation and indicate their own preferences and the reasons for so choosing. Thus the "non-professional" reader is spared the agony of controversy and may rely on the scholarship and judgment of the authors. Each *pericope* is given in its entirety, followed by a free-flowing commentary which elucidates obscure points and supplies the necessary background for the understanding of the text; thus the authors succeed in bringing to the average reader the joy and satisfaction of the word of God. Perhaps the most significant comment that can be made about this volume is that scholarship and research are here presented in a format and style easily intelligible to the average Catholic.

It is unfortunate, however, that Father Durand did not have the results of modern Johannine scholarship at his command in writing his introduction to the Gospel of St. John. It is increasingly recognized today that perhaps the greatest influences on John's Gospel are many of the magnificent Old Testament themes, as found, for

example, in the Sapiential literature. Consideration of this influence is lacking in Father Durand's introduction, and such a lack presents an obstacle to the understanding of St. John's thought and his sublime doctrine. Another criticism might be leveled at the Molinistic interpretation given St. Thomas' commentary on John 10:26 in the supplementary notes, but perhaps this is to be expected.

The translation by Father Heenan is excellent, both of the Gospel text itself (Father Heenan does not use any of the standard English versions, but rather translates the texts used in the original French edition) and of the commentaries.

It is hoped that *The Word of Salvation* will receive the attention and use it so richly deserves and that through it more may come to a greater appreciation of the Gospels as the word of God Who has accomplished our salvation.

R.O'C.

Catholic Viewpoint on Censorship. By Harold C. Gardiner, S.J. Hanover House. 192 pp. \$2.95.

Misunderstanding and misrepresentation are difficulties which the Church has faced throughout her 2,000 year history. They are with us in contemporary American civilization, and have at times passed over their own boundaries into the realms of acrimony and invective. One of the more unfortunate examples of these perennial difficulties today concerns the matter of censorship. We must be grateful, therefore, to Father Harold Gardiner for his urbane, reasonable discussion of the problem in *Catholic Viewpoint on Censorship*. Beginning with a comprehensive statement of the Church's position on the essential notions which affect and effect censorship, i.e., on authority, coercion, law and liberty, and "obscenity" as defined in Canon Law, he applies these notions to the controversy now raging in the U.S., with particular reference to the Legion of Decency and the National Office for Decent Literature.

The fact that censorship, in one form or other, has been practiced by every responsible government since antiquity is a substantial argument for its validity. Man has always recognized the necessity of curbing license in speech to preserve the common good. While there are obvious difficulties involved with this problem in a pluralist society, the position, held by some, that all censorship is unjust, illegal, and an infringement of basic rights, cannot be defended reasonably. Problems are not solved by the destruction of principles. It is Father Gardiner's chief merit that he has returned to principles and explained their application in the present circumstances. He gives a frank appraisal of extremists in both camps, and he does not hesitate to reprimand

mand even those Catholics whose zeal in this matter has caused such strained relations with those outside the Church. He does show, however, that this over-zealousness is much less in evidence than certain secular interests would have the American people believe.

Beyond a comprehensive statement of the problem and the presentation of avenues of solution, *Catholic Viewpoint on Censorship* also contains reprints of some of the more celebrated controversial articles on this topic, such as that by John Fischer, which appeared in *Harper's Magazine*. There is also an excellent summary of the Catholic attitude, officially set forth, in the *Statement of 1957 on Censorship* by the Bishops of the United States. The Catholic Viewpoint Series edited by John J. Delaney deserves the highest praise for publishing this forthright commentary on a contemporary problem and for selecting Father Gardiner as an author whose obvious competence and reasonableness are reflected on every page. M.M.C.

Thunder in the Distance. By Jacques Leclercq. Translated by George Lamb. Sheed & Ward. 322 pp. \$5.00.

This book is a dynamic story of the life and work of Pere Lebbe, a Belgian missionary to China. It is dynamic because Pere Lebbe was an outstanding genius of missionary action, and his life, like that of St. Paul, was a constant round of conversions, disappointments, conflicts, strong friendships and an unceasing toil motivated by a burning love of God and the Chinese people. Pere Lebbe was a man of action, charging ahead in the face of great obstacles, but always with an uncanny sense of what was the real Christian thing to do in a given circumstance. His story carries the reader through the dramatic change in missionary policy in China and his role in effecting that change. He fought for the recognition of the native Chinese clergy and lived to see the Pope create the first Chinese bishops. He was the founder of "The Little Brothers of St. John the Baptist" and "The Theresiennes" the first monastic attempts in China. He spearheaded, along with Abbe Boland, two new mission organizations—"The Society of Auxiliaries of the Missions" and "The Lay Auxiliaries of the Missions," which are now flourishing in all parts of the mission world as "The Catholic International Women Auxiliaries."

The author shows the personality of Pere Lebbe through his missionary activities and his writings. The seemingly Christian paradox of Pere Lebbe's great detachment and, at the same time, intense love of people both European and Chinese is delicately and clearly reproduced. But it is Pere Lebbe's obedience that makes him a real Christian hero and is probably responsible for his ultimate triumph.

Time and again when his policies get him in trouble with civil or ecclesiastical authorities he is forced unjustly to leave his work and his loves, and he obeys—thus he meets the standard of sanctity.

This book has been labeled "controversial" by book reviewers and commentators in Catholic magazines. Some seem to think that the author was over-zealous and imprudent in his portrayal of the conflicts which Pere Lebbe had with his colleagues in the mission endeavor in China. Certainly the picture painted here of the more "serious" and "thoughtful" missionaries is not the last word. The author, unfortunately, has taken upon himself the onus of answering these critics instead of letting Pere Lebbe answer through his writings and his life. The style is sometimes stringent, but this jars only occasionally as the reader is swept along in the excitement of the story. In the last analysis, it is not the controversy that the reader will remember but the strong, zealous and truly Christian character of Pere Lebbe. A must for all readers interested in the modern missions, their theory and practice.

W.B.D.

Public Worship. By Josef A. Jungmann, S.J. Translated by Clifford Howell, S.J. Liturgical Press. 249 pp. \$3.50.

Public Worship, a survey, was composed at the request of certain Roman publishers who specified purpose and size. For that reason only the most important elements of Jungmann's lectures, originally for seminarians, find place. The main centers of liturgical worship are treated under such headings as The House of God and its Furnishings, Sacramental Rites, The Church's Year. The most exclusive claim of this little volume is a marvelous summary of the sacramental system through the ages. Though all are brief and clear-cut as possible, it is the four pages devoted to the history of the Sacrament of Penance that this reviewer blue-ribbons.

In these pages is proof that liturgical history can be fascinating. For a reasonable and brief resumé of the whole liturgy of the Church helpful for clergy, religious, and laity—this is it!

L.T.

Guidance in Spiritual Direction. By Charles Hugo Doyle. Newman. 301 pp. \$4.75.

Spiritual direction is an aspect of spiritual theology that has perhaps been neglected in the flood of current theological literature. This neglect can, to a certain extent, be laid at the door of those who deny that spiritual direction is a science. Against such Fr. Doyle insists that it is a science, and "it can be learned." It is this insistence that has led Fr. Doyle to write the present excellent work.

Spiritual direction is not a task for the few. One of the author's purposes, stated in an introductory chapter is "... to interest more priests in becoming spiritual directors." His second aim is, "... at the same time, to provide, in as logical and simple a manner as possible, fundamental rules in spiritual guidance as found in the writings of the great masters." The first chapter, citing a variety of sources, attests to the importance of the study of ascetical theology as a foundation upon which every spiritual director must build; the second completes this notion by showing the rewards that await those who do build on such a foundation. The remainder of the work gets down to practical points in spiritual direction, dividing the matter along classical lines into the purgative, illuminative and unitive ways.

The later chapters assume to a marked degree the "textbook" format, broken only by some commentary and quotes from other authors. Although no one would question the need for explaining the doctrine proposed, one is inclined to start turning pages looking for an example that will illustrate the particular matter under view. Without doubt this problem of bringing ascetical theology down to concrete terms will in time receive more attention, perhaps from Fr. Doyle himself. Even in its present form, it would be difficult to find a more thorough and solid study of the needs of the spiritual life. With the skill of a lifetime of experience and the insight that comes from dealing with many souls, Father Doyle has produced a work that will be welcomed by every priest zealous for the souls of those who are seeking Christ in all things.

M.W.

A Manual for Novice Mistresses. By Various Authors, edited by Albert Ple, O.P. Translated by Patrick Hepburne-Scott. Newman. 152 pp. \$3.25.

This volume is the ninth in *The Religious Life Series*. It comprises selected papers by various authors which were delivered at a conference of French Dominican Novice Mistresses. As the title indicates, the general area of discussion in the volume is limited to the recruiting and training of subjects for the religious life. The first part of the book consists in three papers which treat of the religious vocation in general. The second investigates the work to be done by the novice mistress, while the third relates to the spiritual and intellectual training of the novices. In this third part, the paper by Father Motte, O.P., on "Training in Prudence and Obedience" is particularly stimulating. The fourth division deals with the general principles which govern the relations between the novice mistress and her superiors,

her community and the clergy; and the volume concludes with two papers which consider in a very practical way the matter of admission to profession and the necessity for the novice mistress to organize her own life in order that she might best fulfill the demands of her position.

A Manual for Novice Mistresses is a welcome addition to the Series, treating in helpful fashion the spiritual and psychological aspects of the religious life and problems encountered in novitiates today. Although written specifically for novice mistresses, it may be read profitably by all entrusted in any way with the formation of young religious.

Here, however, as in the preceding volumes some of the problems considered and their solutions seem to have greater applicability to European communities.

Sr.M.J.

Eastern Christianity in India. A History of the Syro-Malabar Church.

By Eugene Cardinal Tisserant. Adapted by E. R. Hambye, S.J.
Newman. 266 pp. \$4.50.

An article translated from the ponderous *Dictionnaire de Theologie Catholique* might seem an improbable contender in the heated race for reader interest which publishers all run. Yet grant that the article was written by the learned Secretary of the Sacred Congregation for the Oriental Church, His Eminence Cardinal Tisserant, and there is more than a glimmer of promise. Add to this Fr. Hambye's excellent work as translator and adaptor, and we have this first-class book on one of our sister rites of the East.

The Indian Jesuit, indeed, merits far more credit than usually falls to a translator. Not only has he done the obvious by bringing statistics and chronology up to date, but he has suited the larger purpose of the English version by rearranging and expanding the treatment of certain key questions, all with the blessing of the Eminent author. On the level of mere "Englishing" his work is beyond reproach. Fr. Hambye's skill and devotion, coupled with Cardinal Tisserant's well-known balance and sympathy, bring to this story of the St. Thomas Christians a warmth which readily touches the reader.

The story of this remotest of Apostolic Churches is both instructive and encouraging. Instructive, as a classic case of East-West misunderstanding; encouraging, as evidence of Christianity's talent for taking upon itself and transforming whatever culture it reaches.

Readable, well-printed (save for a few typographical errors) and nicely illustrated, *Eastern Christianity in India* has more appeal

than its drab dust-jacket would promise. It can be recommended to students of many fields—the missions, Eastern rites, church history—and to all who love and cherish the rich variety of Mother Church.

J.B.B.

Bernadette. By Marcelle Auclair. Translated by Kathryn Sullivan, R.S.C.J. Desclee. 204 pp. \$3.50.

It is a natural human instinct to rejoice when the lowly are lifted up to the heights. This is especially true when a child, neglected and untaught, is chosen for special grace and favor, thus becoming an instrument for good. Bernadette, who in the eyes of the world is fourteen years old forever, has moved for a century the hearts of thousands, Catholic and non-Catholic alike.

Marcelle Auclair's story of Bernadette savors of that simple spirit which was so characteristic of the "little saint of the grotto," who admonished that "the story . . . which is most simply written will be best." Madame Auclair expresses in her own words "an immense tenderness" felt for Bernadette. Surely this biography rings true of her devotion.

In the story itself the author uses only those quotes and conversations of the saint which are authenticated. Around these she weaves her story with the care and love of a mother recalling the youth of her beloved child. The incidents of the visions and later the convent life of Bernadette picture her as a pure and humble French peasant girl, upon whom Our Lady has smiled special blessings. Concerning the ever controversial relationship of Mère Vauzou and Bernadette, Marcelle Auclair is not as poignant and searching as are Père Petitot, O.P. and Msgr. Trochu. The author seems to move quickly by these trying times in the Saint's life, so that the charm of the narrative will not be darkened.

This indeed is a tender portrayal of Bernadette and the many photographs by Jean A. Fortier give the reader an armchair pilgrimage to Lourdes, the place which forms a strange contrast to Bernadette's retired life of prayer and service.

This official publication, written for the Centenary of Lourdes, is especially suited for presentation to young people. For them the spirit of Bernadette, a teenager and a saint, will become a potent inspiration.

B.M.D.

Mosaic of a Bishop. Designed by the Reverend Maurice E. Reardon. St. Anthony Guild Press. 374 pp. \$6.00.

Although all the selections in this book are taken from the

speeches and other addresses of Archbishop McNicholas, the book itself is far more than a mere collection of speeches. It portrays the character and personality of a great prelate. Archbishop John T. McNicholas was called to the hierarchy in 1918. So eagerly did he pursue his Master's business, that his renown as a churchman soon brought him the archiepiscopal appointment to the See of Cincinnati in 1925. It was mainly as shepherd of this see that the Archbishop levelled his numerous attacks on the materialistic concepts and trends of the age, and explained the position of the Church in national and world affairs. These two general themes supply the multi-varied tesserae which form the *Mosaic of a Bishop*.

Each of the twenty-seven chapters is an integral part—a separate stone with its proper place in the total pattern—in forming a complete image of this apostle of truth. Throughout the discourses the oneness, holiness, the universality and the apostolic character of the church—the very characteristics by which the Church is known, are the adhesive holding the stones of the “mosaic” in place. Each chapter is concerned with the reply to some current day problem facing the Church. It was by practical application of the moral and dogmatic doctrine of Catholicism that Archbishop McNicholas became the outstanding figure that he was in the fields of education, politics, apologetics and social justice.

The book is edited by the Rev. Maurice E. Reardon, former secretary to the late Archbishop. Fr. Reardon has done the difficult job of editing well. The selections are expertly chosen and will certainly help to keep the words of the Archbishop in something of their original vitality. This *Mosaic of a Bishop* is truly artistic in outline and execution.

F.C.D.

Gregorian Chant. By Willi Apel. Indiana University Press. 529 pp. \$15.00.

Surely now there has been “put on the reader's table what the Apostle calls ‘the unleavened bread of sincerity and truth’ . . . separated from the ‘sour dough’ of conjecture and imagination.” Such was the intent of Dr. Willi Apel in his new, and indeed monumental study on Gregorian Chant. This is hardly the first occasion the world of music scholars has applauded the labors of Dr. Apel, whose book on polyphony and *Harvard Dictionary of Music* together with many other articles and publications have brought their author the very highest esteem.

The foundation of *Gregorian Chant*, as pointed out in the intro-

duction, is Peter Wagner's celebrated three volume *Einfuehrung in die Gregorianischen Melodien*. Bringing the treasures of this work to his own, Dr. Apel discusses among other topics concerning the chant: its definition and terminology; the structure, origin, and development of the liturgy; the chant texts, notation, and tonality; methods and forms of psalmody; the stylistic analysis of both liturgical recitatives and free compositions according to types. Finishing off the texts are a Prolegomena by the author and two studies supplied by Professor Roy H. Jesson and Mr. Robert J. Snow, both of Indiana University, on "Ambrosian Chant" and "The Old Roman Chant" respectively. Dr. Apel has greatly facilitated understanding by profuse examples, illustrations, and detailed comparative charts of points under discussion. Also included are fourteen plates of famous ancient manuscripts from St. Gall, Chartres, etc. Included in the text is a vast amount of documentary data and copious footnotes are also offered for the consideration of the reader. Dr. Apel has striven for complete objectivity. This is an ideal seldom attained. Yet, he is not too wide of the mark, though one notes that the Solesmes school and its opinions do seem to cede rather frequently to the position of others, especially Wagner.

To call Dr. Apel's work painstaking and exhaustive scholarship would be an understatement. Every page will speak for itself. This is not, of course, a work for the public at large, but for the serious student of the chant, or for the professional musicologist, this is a necessary addition to his library. Q.L.

The Senses. By Wolfgang von Buddenbrock. Translated by Frank Gaynor. University of Michigan Press. 167 pp. \$4.00.

This book is a treatment of the external senses, not only as they are found in man, but also as observed in lower forms of animal life. *The Senses* presents to the general reader an interesting and educational summary of how men and animals perceive and react to the world around them. In Part One, Professor Buddenbrock, a zoologist at the University of Mainz, gives the reader a summary of how the organism responds to its outside world. The key to the understanding of this part, as the author points out, is a consideration and explication of the relation between stimulus and response. Because the senses are able to react to the stimuli of the environment, "the senses are the reliable guides that lead the organism along the often quite intricate paths of life."

The author enumerates and explains the workings of the eight senses, drawing numerous examples from his fund of zoological

knowledge. His exposition contains the senses of sight, hearing, smell, taste, touch, heat, the muscular sense and the pain sense. Time and again throughout the book Prof. Buddenbrock gives us enjoyable examples of particular points; he also includes some experiments which amateur zoologists might want to attempt.

Written in a non-technical vein for the general reader, this book surveys the senses briefly and sketchily; some senses are well covered, e.g. sight, but others, such as touch, are almost neglected. However, a more serious charge must be made against *The Senses*. This book will give the general reader the impression that modern science accepts completely and irrefutably the theory of organic evolution. The scale or ladder of evolution is mentioned on almost every page of the text. The author even draws diagrams of some sense organs based on a hypothetical evolution of such an organ as it might be found in various forms of animal life. The danger of this gross generalization lies in the evident implication that man is only the most perfectly evolved of the animals on earth, (it is insinuated that man does not have a free will, which faculty is called "an illusion, a deceitful mirage.") *The Senses* gives the reader the impression that man is worthy of his high station, perhaps only because his senses and brain are more highly evolved than are those of other animals. A.M.B.

An Introduction to Sociology. By Gladys Sellow, Paul Hanley Furfey and William T. Gaughan, Harper. 579 pp. \$6.00.

Here is a sociology text-book that avoids the defect of catering either to the sociology major or to one who intends to take one or two courses in sociology for its mere cultural value. Written for neither class exclusively, it is so composed as to meet the demands of both categories. The simple language, outline and summary found in each chapter make the book easily accessible to the student interested only in the cultural benefits of a course in sociology. The extensive bibliography appended to each chapter offers the sociology major a more than sufficient number of source references with which to complement the knowledge acquired from the text-book itself. The bibliography covering the concept of sociology as a science etc. is particularly satisfying.

The authors have clearly divided their material into six principal parts with I and II providing a general view of the science of sociology and its subject matter i.e. "Culture and Cultural Change"; Part III considers "Man's Social Nature as the basis of all Society"; Parts IV, V, VI study human society under three general aspects: "Social

Interaction," "Social Organization and Structure," "Population and the Community." In addition to man's rational nature being stressed, the Catholic viewpoint is evident throughout the book providing what is, as the Preface indicates, "frankly and intentionally a Catholic treatment" (p. ix). The authors have produced a text-book whose simple language and format, enhanced by an excellent bibliography, will meet the demands of all students and will be welcomed by sociology teachers for its universal appeal. A.I.C.

Parent-Child Tensions. By Berthold Eric Schwartz, M.D., and Bartholomew A. Ruggieri, M.D. Lippincott. 238 pp. \$4.95.

This book is an attempt on the part of the authors to show the reading public, parents particularly, that the behavior of children depends largely on the behavior of parents. In establishing this fact, the authors cover a large area of parent-child emotional relationships which are discussed in most concrete terms and illustrated by case material. All of this represents the fruit of many years labor in the medical profession, the illustrative cases being taken from the authors' own personal experience. The "collaborative technique" employed, studies both parent and child in order to get as complete a picture as possible. Such studies revealed a close relationship of cause-effect existing between the emotions of the parent and of the child. However, it should be noted that the parents in question were very seriously disturbed.

Emphasis is rightly placed on the pre-school period since it is at this time that the basic character of the child is developed. This book will be of invaluable aid to parents in understanding the difficulties of this period and in learning how to cope with them. Its utility, however, is not restricted to parents alone. It will be of prime interest to teachers also—especially those troubled with problem children. Priests will find *Parent-Child Tensions* of great pastoral value by reason of its wealth of case material; and although not ex professo a sociological work, workers in the field of social psychology will benefit immensely from its clear analysis of parent-child problems. A.I.C.

Samaria: the Capital of the Kingdom of Israel. By Andre Parrot. Translated by S. H. Hooke. Philosophical Library. 143 pp. \$2.75.

Babylon and the Old Testament. By Andre Parrot. Translated by B. E. Hooke. Philosophical Library. 166 pp. \$2.75.

In these two handy texts Andre Parrot ably continues his task of popularizing Biblical archaeology. In the first work, *Samaria*,

Professor Parrot, an eminent archaeologist himself, traces the history of Israel from the break with Juda to the destruction of Samaria (721 B.C.). Successive chapters detail archaeological finds which throw light on pre-exilic Samaria and on the city's subsequent history. Of perhaps more universal appeal is the last section which discusses St. John Baptist in relation to Samaria.

Babylon, on the other hand, has but two main parts: one treating of explorations conducted in Babylon; the other discussing Babylon and its role in the Old Testament. Parrot's chronological tables are in fairly close agreement with the chronologies of other scholars save with regard to early Babylonian times where perhaps his retention of the old dates, 1792-1750, for Hammurabi account for the divergences noted. Exhaustive bibliographies include books and articles by such men as deVaux, Vincent, Albright, Rowley, Grollenberg, Ricciotti, Pritchard, Driver, and Condamin among many others.

Both the amateur and the professional student of the Bible will derive profit from these two small books—if he considers them as volumes to be studied, not merely perused.

J.V.B.

Justice Reed and the First Amendment: The Religion Clauses. F. William O'Brien, S.J. Georgetown University Press, (Associated College Presses). 264 pp. \$5.00.

We hear the cry from time to time—in Congress today, for example—"Curb the Supreme Court." The court dips into a southern state, sets aside a statute as unconstitutional and calls for integration. Do we cheer? The same court reaches elsewhere and sets aside another statute. This time a Communist goes free. Do we scold? Do we react only to the immediate end-result of the particular case? Or do we consciously seek for and weigh the competing principles involved? What is more important, do the justices themselves? This last question is well answered by Father William O'Brien of the Georgetown University government faculty with respect to Mr. Justice Stanley F. Reed of Kentucky in a careful study of his part in a narrow, but critical sphere of court activity. Dealing with a highly-charged subject matter—freedom of religion and establishment of religion cases—over the 19-year tenure of Mr. Justice Reed (1938-1957), this book gives us a thoughtful portrait of the high court at work.

Though the material is often technical and the book is a scholarly product, it is readable and organized with a fine dramatic sense. The first section treats the hodge-podge of hardly reconcilable decisions

flowing from the *Cantwell* case of 1940. The court there held unanimously that "free exercise of religion," like freedom of speech, press and assembly (other rights enumerated in the 1st amendment against congressional infringement), was a right protected by the due process clause of the 14th amendment against interference by *state* action.

The court's clear-cut extension in 1947 of the 1st amendment provision that "Congress shall make no law respecting an establishment of religion" to restrict *state* action, and the ensuing controversy as to what constitutes "establishment," form the second part, the climax of the study. We are here in the area of the current embroglio concerning "separation of church and state." What has come before serves as an introduction to a fine analysis of those three cases which have been so thoroughly publicized in diocesan literature—the *Everson* (Jersey school bus—1947) case, the *McCullum* (Illinois released time—1948) case, and the *Zorach* (New York released time—1951) case. As most everybody knows by now, in *Everson* the court said "Yes" to reimbursing Catholic parents for private school bus expenses—but by a tight 5-4 decision. The *Everson* minority, which had called for "no aid" of any kind to religious activities, the very next year in *McCullum* became a majority sounding a loud "No!" to the Champaign, Illinois program for requested religious instruction, by outside teachers, in class time and on school property. Reed was the lone dissenter.

The consternation caused by the *McCullum* case has been rarely matched in the long and stormy history of the court. In the *Zorach* case a New York released time program (differing only in refinements from Champaign's) was approved by the very same court, largely along lines laid out by Reed's dissent in *McCullum*, although that case was expressly *not* overruled. Certainly the clamor against *McCullum* did not go unnoticed by the court and was a factor in its apparent retracking in *Zorach*. But no less important to the new result was the fact that the *Zorach* trial judge (Giovanna, J.) had made precise findings of fact so favorable to the program (which the New York Court of Appeals greeted with determined approval) that a reversal by the Supreme Court would have bordered on the absurd. Father O'Brien's conclusion that the *McCullum* case and its doctrine are dead may be more wishful than proven. It would seem that there is more than debris left of *McCullum*, more than enough to furnish material for refashioning should a reverse clamor set in.

Appraisals, neatly done, of Reed's general juristic touchstones and dispositions serve as the conclusion, Part III of the book. The author finds Mr. Justice Reed a more conscious practitioner of judicial

restraint than his contemporaries, and more partial than they to intermediate group claims—"realistic pluralist" is the hat fitted out for him. In this admiration for Reed's ready air rifle armed against conceptualist jurisprudence and the "tyranny of labels" the author is reminded of Mr. Justice Cardozo. Father O'Brien is less sympathetic in alluding to the judicial preconceptions of the justices who in the period under study gave greater weight to the competing claims of individuals.

The technique of interpreting opinions of various justices from the author's conversations with their ex-law clerks would be looked at askance in the trade. But even this "courthouse gossip," and the shrewd, folksy suggestions as to how a majority is put together around an opinion on a closely divided court, will endear the book to the general reader. The realistic, practical, somewhat understanding approach to the not easy road of the justices ("no easy matter for the court to correct a mistaken interpretation of the Constitution"), is a welcome relief to the recent hoarse shouts of "down with the court," or rigid historic proofs of how decisions just "could not be"—even though they plainly are. Father O'Brien is not too happy with the way things have gone in these cases. But he has a keen ear for what is here to stay, and what can be changed. That is one of the things he likes about Mr. Justice Reed. A.B.

Guide to Western Architecture. By John Gloag. Macmillan. 407 pp. \$12.50.

A history of architecture can be any number of things. It might have all the trappings of a textbook. Or it might be more technical, bringing to architects themselves a deeper knowledge of their art. It might again, range close to philosophy, probing the rapprochement between construction and the thought or culture that inspires it. Mr. Gloag's *Guide*, sweeping in one volume from Stonehenge to Wright and Gropius, is perforce a popular presentation, seeking to set before the lay reader the inner spirit of architecture as correlated with the current of general history. Such a work, of necessity, represents the personal synthesis of its author. And indeed one of the most notable characteristics of the present volume is its strongly personal stamp. While remaining good, intelligible history, it has much of the flavor of an essay, and even of a private hobby. In view of the numberless rivals which have already preempted the field of the architectural survey, perhaps it is this quality, and the many excellent line drawings which dot the text, that give the book the merit it has.

A notable trait of Mr. Gloag's tastes is a marked preference for the classical and humanistic, and a willingness, unusual today but not unwelcome, to stand up in defense of Renaissance and Baroque design. In this preference, however, and in certain passages on the Middle Ages, one sometimes catches a strong whiff of Gibbon. There is an understandable concentration on English examples, yet the architectural spirit of other lands is evoked quite vividly. And throughout, our author campaigns for "sensibility" of design, notably in the matter of fenestration.

Guide is a physically imposing book, very well printed. Those who pick it up will find it easy to read, complete, and quite able to carry them on along the broad avenue of Western architecture.

J.B.B.

A Hundred Homeless Years: the English Dominicans 1558-1658. By Godfrey Anstruther, O.P. Blackfriars. 273 pp.

Those who read Father Anstruther's *Vaux of Harrowden* (1953), the story of the adventures of a famous English recusant family, found it an absorbing, thrilling account, and yet the author never once resorted to fancy or rhetoric. As D. B. Wyndham Lewis said of the book: "Embroidery of any kind is as absent from Father Anstruther's pages as dullness. The facts are enough." But at least here the surviving records were rather complete, and John Gerard, S.J.'s "wonderful autobiography" and the intrigues surrounding the Gunpowder Plot added extra verve and suspense to an already exciting chronicle.

Readers, then, particularly those without a marked interest in Dominican history, may find *A Hundred Homeless Years*, the story of the post-Reformation English Province (1558-1658), rather disappointing by comparison. There are few exciting moments and Father Anstruther has been hampered throughout by the scarcity of contemporaneous Dominican documents. Still, it is a tribute to his skill in searching out original records—a talent he developed in writing *Vaux of Harrowden*—that he has been able to fit together a reasonably continuous and coherent narrative of the life of the Blackfriars during the most difficult and sorrowful period of their existence. Beginning with their exile the author describes the dispersal of the few surviving brethren throughout Europe, their secret returns to England and the final, joyous "homecoming."

Father Anstruther tells with frankness of the bitter conflicts which divided the secular clergy and the religious orders at a time

when mutual understanding was imperative. He tells, too, of the apostasy of several Dominican Friars—a task which Father Anstruther must have found particularly difficult. As he himself writes in his Introduction: "Some of these pages have been written with no pleasurable sensations, and perhaps will not be read by Dominicans without a pang." Yet the story is not entirely dismal. There were always to be found Dominicans who measured up to their calling even in the most difficult circumstances. And, best of all, the story has a happy ending. Under the leadership of Father (later Cardinal) Howard—who had to overcome obstacles to his Dominican vocation reminiscent of those of St. Thomas—the Blackfriars were able to reestablish themselves in a permanent home at Bornhem in Belgium.

The hundreds of references to sources listed in the final pages of his book are the familiar hallmark of Father Anstruther's careful scholarship. It is well to mention, however, that there are several important discrepancies between Father Anstruther's account of Thomas Gage (O.P.), who returned to England after twelve years as a missionary in Guatemala to become apostate, polemicist and informer, and the account to be found in J. Eric S. Thompson's *Thomas Gage's Travels in the New World* (Oklahoma Univ. Press, 1958). Curiously, though Mr. Thompson examined Father Anstruther's proof-sheets he takes no note of these differences in his own book. Possibly he saw only a part of the proofs together with some copies of documents. We do not presume to say who is correct, but it is to be hoped that subsequent discussion between the two authors may serve to provide us with the most accurate picture of Thomas Gage than is presently possible.

A Hundred Homeless Years may deservedly take an honored place beside the other distinguished histories of the English Province, notably Father William Hinnebusch, O.P.'s *The Early English Friars Preachers* (1951) and Bede Jarrett, O.P.'s *The English Dominicans* (1921).
A.McA.

Once to Sinai. By H. F. M. Prescott. Macmillan. 310 pp. \$5.00.

Readers who traveled with the irrepressible Friar Felix Fabri on his first pilgrimage to the Holy Land (*Friar Felix at Large*, 1950) will be overjoyed at finding him once again on the pilgrim routes—this time to Mt. Sinai—and again in the company of his ever gentle interpreter, Miss H. F. M. Prescott. To the delight of modern readers of this fifteenth century chronicle, Miss Prescott is much more than a mere translator. Quite unobtrusively she adds parallel or supple-

mentary accounts from other pilgrims, modern and medieval, most often those of Friar Felix's own company, such as the Franciscan Friar Paul or Bernhard von Breydenbach, to correct, complement or clarify the impressions of "F.F.F." (as he calls himself in his *Evagatorium*). Historical digressions, for the most part, are her own, and one of the most interesting portions of the book is the account of the rise and rule of the Mamlug sultanate in Egypt.

Friar Felix was indeed extraordinary, a man of boundless energy and possessed of an intensely curious nature, alive to all the "sights, sounds and smells" that fixed upon his imagination. He gives an abundance of lively and detailed pictures of even the smallest events of the journey, and Miss Prescott is careful to record all these minute impressions knowing full well that they, more than anything else, give a keen insight into the nature of this wonderful friar.

This is adventurous reading—colorful, warm, and not without its humor. The life and times of medieval Jerusalem, Mt. Sinai, Cairo, Alexandria, and Venice all spring to life in this remarkable retelling of a journal that must have been fascinating even to Friar Felix's German brethren in the convent at Ulm for whom his book was written.

The book closes with the death of Friar Felix (recorded by another hand in his history of Suabia) and one feels it is the passing of a friend with whom memorable experiences have been shared. This same hand adds also words which were possibly meant and may be taken as his fitting epitaph. "... May his soul, after various disquietings, rest in peace eternal. Now he rejoices in Jerusalem which is above. . . ."

C.M.McV.

The New Cambridge Modern History. Planned by Sir George Clark. Cambridge University Press.

Volume I: The Renaissance (1493-1520). 532 pp. \$7.50.

Volume VII: The Old Regime (1713-1763). 625 pp. \$7.50.

To speak of the *Cambridge Modern History* as a "standard" tool of scholars would surely be an understatement. Over the past half-century it is perhaps *the* work most known, used and respected by English-speaking students of history. Planned as a scientific and detailed review of the whole sweep of modern civilization, it has fulfilled this purpose admirably over the years.

Now, however, the Syndics of the University Press have judged it opportune to publish, not merely a new edition, but a complete revision, a totally new work. To be sure, the tremendous expansion

of historical knowledge, with a corresponding reassessment of older interpretations, has made this imperative. Nor is it too much to say that the historian's view of his own function and competence have undergone modification—modification reflected in the planning and execution of the *New History*.

Thus, while the plan and spirit of the present fourteen-volume series is essentially the same as that of Lord Acton and his colleagues in the 1890's, it now bears a distinctly mid-century stamp. The universal, supra-national outlook, the open, "liberal" attitude, the pains-taking care for accuracy and objectivity—all these remain, for these are the *Cambridge Modern History*.

As for differences, those arising from the advance and expansion of historical scholarship may be taken for granted. A striking exemplification in this order is in the very division and titling of the volumes. Unified phases of modern history are brought more clearly into focus. Thus Volume Seven: *The Old Regime* replaces the former unit: *The Eighteenth Century*; the new division is clearly more formal and precise. Yet the *ancien regime* is given a narrower scope than the traditional 1648-1789, and made co-extensive with the reign of Louis XV, during which the spirit of the old order was neither coming to be, or fading away, or sublimated by crisis, but, pure and simple, was the dominant mood of the day. Such new insights and evaluations are to be found on every page of the new series, and are its primary reason for existence.

But the reader will notice other differences, more in the order of methods and purpose. For one thing, a history today need not undertake all the functions that were thrust upon its predecessors. The new *History* can look to a battalion of auxiliary works that were not available before. Thus, good bibliographies can be easily had, so the Cambridge editors have excused themselves from the chore of merely duplicating the work of others. Similarly, the approach is less encyclopedic than ordered and synthetic; a sign of this—details of more romantic than casual interest (e.g., the affairs of Savonarola and Prince Charles Edward Stuart) are disposed of in a paragraph. We might say that the new work has less the character of a reference work than of supplementary reading—indeed, the very shape of the volumes indicates this—a portable octavo rather than the ponderous bulk of the older series. Librarians please note: the *New Cambridge Modern History* is not a chained bible; it is meant to be read at leisure.

Lastly, we may note a difference in attitude, in tone. There has been, in recent years, a marked change in the way historians regard their aims and their competence—a change reflected throughout this

work and developed explicitly by Sir George Clark in the "General Introduction" at the beginning of Volume One. The older editors envisioned the possibility of a photographic recapturing of the past, built up atom by atom of the facts unearthed by research. They stood, it seemed to them, on the dawn of a new era, when the advance of Science would have unveiled all mysteries; when all would be seen clearly, and the very clarity would effect unanimous consent. Our own age tends to be more modest. We have seen the latter ends of "Progress" and "science" in Hitler and Hiroshima, and faith in the god of Positivism has waned. In their own field, too, historians have become only more certain that certain gaps will never be filled—that the "past" they discover depends largely on their own creation. The most noticeable trend today is an increased concern with the interpretive role of the historian: his prudence, his evaluative judgment, his power of synthesis and even of "poetry." Thus the writers in the present series have been free to develop their monographs in terms of their own personal points of view.

As could be expected, these products of the University Press are fluently written, clearly printed, and conveniently bound (with regard to mass). For their size and value, the price is commendably reasonable in today's scale of values. One fault, so tragic it excites more sympathy than blame—the surprising frequency of misprints in both these volumes. The publishers will surely be more scrupulous in later volumes.

In general, then, we may say that the *New Cambridge Modern History* speaks well of the University Press from which it emanates, and of the contemporary scholarship that produced it. We may expect that it will enjoy the welcome and esteem long accorded its predecessor, and will prove useful and popular among many future readers in pursuit of that horizontal wisdom which is history. J.B.B.

The Scholastic Analysis of Usury. By John T. Noonan, Jr. Harvard University Press. 432 pp. \$9.00.

The first scholastics found a usury rule already developed from Biblical exegesis, Patristic writings and the decrees of Church Councils. They subjected this rule, which held that profit and even the intention of profit on a loan was sinful, to a searching natural law analysis. This analysis attempted to place the usury theory which had been exclusively theological in its origins upon rational underpinnings. For the scholastics it was but one part of a very ambitious project to show the *reasonableness* of the moral doctrine contained in

the two Testaments. They experienced particular difficulty in attempting to develop a natural law case for the usury theory and a variety of conflicting demonstrations were adduced. Of these arguments none, except that developed by St. Thomas, stood the test of time. Even St. Thomas' formulae, based on a formal consideration of money as a measure, while impregnable at the core, were to admit such a variety of exceptions and modifications, that their area of applicability was to become, from the economic point of view at least, quite inconsequential.

In *The Scholastic Analysis of Usury* John Noonan, a practicing lawyer and holder of a doctorate in philosophy from Catholic University, attempts to dissect and reassemble this dialectical process which had such a long and complicated history. Some questions relating to usury are, in fact, still *sub iudice*. As the author explains at the outset, he does not attempt a theological critique nor does he feel obliged to reconstruct in any detail concrete economic situations. Yet, obviously, neither factor can be ignored. If it is true that the usury theory's initial impetus came from the teaching authority of the Church, it is equally true that until 1250 Europe's economy was essentially agrarian, and borrowing served primarily for purposes of consumption, rather than as an instrumentality of banking. Thus for many centuries economic needs and the rigid usury rule—profit on a loan is sinful—were able to form a congenial partnership. But with the rise and all-pervading spread of capitalism conflict was inevitable. The scholastic approach to usury now seemed too abstract and coldly oblivious to the real needs of Europe's mushrooming economy. Yet, what Mr. Noonan calls "unformulated practical concerns" and a disregard of precedents "that was at once instinctive and unjustified in theoretical terms" came to the rescue.

In their efforts to find a safety valve that would be both adequate and respectable the scholastics developed a theory of economic value, of interest, contracts of irregular deposit, insurance, annuity, bills of exchange. All of these were firsts in the history of economic thought. It was in the critical years 1450-1550 that economic pressure "triumphed over logic." Yet the term *logic* as used by Mr. Noonan takes on many shades of meaning. When some theologians attempted to fit out the usury rule in armor, numerous arbitrary distinctions, obsolescent forms and inconsistent applications were resorted to. All of this shifting was done in an effort to save the theory from the onslaughts of the market place, lest it should become an empty form. When Cardinal Cajetan (he talked to exchange bankers to see their point of view) ushered in a new era, particularly by accepting the

principle of *lucrum cessans* in commercial credit (p. 252) he was actually returning to logic and consistency, not turning his back on them. During the crucial 15th and 16th centuries the Church did nothing to check this accommodating attitude taken by her theologians. There was a general if unexpressed conviction that since an inflexible interpretation of the usury theory, such as the one imposed by St. Antoninus on Florence, implicated all segments of society, a fundamental reappraisal was needed to make the rule operative and just. Mr. Noonan some times takes the role of a keen analyst of the various commentaries on the usury rule, but he is usually content, as a matter of policy, to permit the later scholastics to pass judgment themselves on the natural law arguments of their predecessors (p. 194).

Mr. Noonan's study has many excellent qualities:—adequate preparatory material, careful research, thorough documentation, illuminating commentary, and what might be called the book's outstanding feature—truly masterful summations of material at frequent crucial points. For most readers these summaries, which reflect the systematic, legal mind, will be so many welcome resting-places on a trek across unfamiliar, difficult terrain.

The author makes an excellent, brief summary (7 pages) of the natural law doctrine of St. Thomas in so far as it is applicable to matters of concern to his inquiry. There are certain inexact references to the doctrine of St. Thomas, particularly with respect to St. Thomas' use of Ulpian's definition that the natural law is "What nature teaches to all animals." It should be made clear, which the author does not, that St. Thomas' use of this definition assumes that in man these sensitive inclinations are only part of the natural law in so far as they are subjected to reason. As St. Thomas himself expressed it: "Whatever can be regulated by reason is contained under the law of reason" (*Summa*, I, II, q. 94, a. 2, ad 3ium). St. Thomas did not, as the author suggests (p. 25, n. 31), use the Ulpian definition "to save the authority of Aristotle and Isidore, who speak in this sense." Though, as a matter of fact, Isidore rejected the Ulpian definition and Aristotle's precise relation to the definition is left obscure, our reason for rejecting the author's suggestion does not rest on historical grounds. It would appear much more likely that St. Thomas saved the Ulpian definition (discarded by St. Albert) because he wanted to emphasize what is a fundamental part of the Aristotelean-Thomistic system—that acts are of man. True, man is rational, but the most fundamental of his rational acts follow upon tendencies which are common to men and animals. St. Thomas makes too frequent use of Ulpian's definition in the tract on law and elsewhere to be merely trying to save the

authority of his sources. There is an oversimplification, also, in Mr. Noonan's treatment of the vexing subject of the *ius gentium*, but it in no way affects his applications of the natural law doctrine to his subject matter.

While only research in the original documents equal to that done by the author would entitle a reviewer to pass judgment on the book's conclusions, general and particular, two careful readings have shown Mr. Noonan to be most judicious and exacting in his use of sources, and more than able to keep firmly in hand the numerous strands of even the most involved dialectic. When a given period in the history of the usury analysis begins to take on certain *general* characteristics and tendencies these do not seem to be the result of skillful tailoring but rather inevitable deductions from overwhelming cumulative evidence. Exceptions may well be taken by theologians and historians of economic thought to particular interpretations—Chapter XX "The Usury Theory and Some Historians" should prove controversial—but the broad outlines of Mr. Noonan's careful study seem firmly grounded.

W.S.

BRIEF NOTICES

There can be little doubt left, now that the seventy-fourth *Image Book* has been published, that Doubleday is succeeding admirably in "making the world's finest Catholic literature available to all." These seven new titles are some of the finest yet: Belloc's *Characters of the Reformation* (85¢), keen and interesting profiles of key figures in the Reformation; *Jesus and His Times* (Daniel-Rops, 2 vol. each 95¢), an altogether absorbing work by the renowned scholar which answers many of those unformed questions Catholics have about "Jesus and His Times." Other titles: *Faith and Freedom* by Barbara Ward (95¢), *The Belief of Catholics* by Ronald Knox (75¢), *The Quiet Light*, Louis de Wohl's historical novel about St. Thomas Aquinas (95¢), *St. Benedict*, Justin McCann, O.S.B. (85¢), and Bishop Sheen's *God and Intelligence in Modern Philosophy* (\$1.25), one of his earliest works and perhaps his best.

Author of various entertaining books, and once the highest paid sportswriter in New York, Paul Gallico in his most recent work shows himself a scholar too. In *The Steadfast Man*, St. Patrick has a biographer alive to the many controversies surrounding the life of this great saint. By way of preparation, Gallico spent almost a year in Ireland studying the life and works of St. Patrick and absorbing

his spirit. This, of course, is no guarantee that a book about the patron saint of the Emerald Isle will be good; many men (Irishmen mostly!) have written of St. Patrick down through the centuries. All have been hindered by a lack of certain historical facts on the one hand, and a plethora of popular legends on the other. Utilizing two famous extant works of St. Patrick, Gallico lifts him out of legend and fantasy and shows him as a man of burning faith and love for God and his people. He is portrayed as a man of action, loveable and human, one of history's greatest missionaries. *The Steadfast Man* is a fresh and enjoyable presentation. (Doubleday. 238 pp. \$3.95.)

More Stories from the Old Testament is an attractive little volume that will utterly captivate all children of the picture book age. Dealing again with the Old Testament—this time from Joseph to the Prophets—Piet Worm tells of God's wonderful dealings with His chosen people in simple, childlike speech. The generous use of gold in the already colorful illustrations will make it especially appealing to the young. It is sure to become a children's classic, and is an ideal Christmas gift for the early reader. (Sheed and Ward. \$3.00.)

Mary by Sister Mary Jean Dorcy, O.P. and *Joseph* by Wilfrid Sheed, portray the holy lives of the parents of Our Lord—lives made holy by fidelity to daily duties. Simple little stories, they cannot fail to excite in their young readers a greater love for the Holy Family. (Patron Saint Books. Illustrated by Raffaello Busoni. Sheed and Ward. \$2.00 each.)

Russell Coleburt presents his *Introduction to Western Philosophy* with the following rather novel justification: "Philosophy has special traps for the beginner; it is so easy to take a short cut and imagine that you have arrived at your destination. On the other hand, if oversimplification is liable to delude the amateur, overelaboration has often entangled the expert; and the beginner, under the guidance of the expert, can easily become lost. . . . There is something to be said, then, for the view that the beginner should be given a quick look around by the amateur." The results of this scheme are successful; the book presents a good general introduction to philosophy for the beginner in college or the thinking general reader. The author's preferences in philosophy lie rather obviously with traditional moderate realism—and this is also a definite asset. However, it is hard to see how the author conceives of his work as avoiding one of the two extremes, oversimplification. His essays include, directly or indirectly, a great

number of philosophers who are worlds apart in their views. These are grouped around a set of "perennial" problems: The One and the Many, The Nature of Man, The Problem of Knowledge, and The Nature and Limitations of Human Thought. This procedure categorizes and oversimplifies the thought of these men nearly as much as the ordinary outline history of philosophy. In the main, it is a better than average popular introduction to philosophy, chiefly because it includes even the most recent modern philosophers, such as Ayer, Wittgenstein, and Sartre. (Sheed and Ward, 240 pp.).

The interest of our late Holy Father, Pius XII, in the communications arts is strikingly attested to by the more than forty allocutions he delivered on this vital subject. Selections from these addresses together with the complete text of the recent encyclical *Miranda Prorsus* form the basis for Fr. Yzermans' work *Valiant Heralds of Truth*. A bibliography of these addresses plus one containing articles written concerning the function of the press, radio, television and motion pictures facilitate additional reading in this field. A chapter dealing with the impressions carried away from papal audiences by various American newsmen sincerely portrays the late Pontiff's spirit of generosity. The whole compilation is well summarized by an appendix entitled "Censorship," a statement issued at the annual meeting of the Bishops of the United States in Nov. 1957. Unwavering support for the beneficial results thus far achieved coupled with paternal reproofs and suggested cures for existing evils, characterized the attitude of Pius XII. The prudential wisdom of the late Holy Father on this subject is so profound that the reader will be aided considerably in forming correct judgments concerning the proper function of communications media in our present day society. (By Vincent A. Yzermans, Newman. 201 pp. \$3.75.)

The Dominican Sisters, Menlo Park, California, have prepared a new translation of St. Vincent Ferrer's *A Treatise on the Spiritual Life* to which has been added the lengthy commentary written by Venerable Mother Julianne Morrell, O.P., at the age of 23, and first published with the *Treatise* in 1617. Mother Julianne was something of a child prodigy knowing perfectly, we are told, Latin, Greek, Hebrew, Arabic, Chaldaic, Italian, French and Spanish by the age of twelve. The translation is painstaking, perhaps too much so, for it is generally woodenish and often inept. The commentary is principally a pious compilation of appropriate Scriptural texts and passages from the Fathers, but it is no substitute for a practical commentary needed

to explain and accommodate the *Treatise* to modern customs and needs. If all the advice given by St. Vincent were naively accepted by an unwary reader as suitable to his own present circumstances, a great deal more harm than good would certainly result. (Newman, 175 pp. \$3.25.)

Oxford Press has reprinted in paper-back form the late Charles Norris Cochrane's learned and provocative *Christianity and Classical Culture; A Study in Thought and Action* from Augustus to Augustine, first published in 1940. The book, a work of great scholarship and showing a fine mastery of the history, literature, philosophy and theology of the first four centuries of the Christian era, stimulated lively, widespread discussion. Though his erudition was lavishly praised, many of his principal theses were vigorously challenged. He was accused of saying or at least implying that the classical ideal of perfection through knowledge was somehow self-contradictory and was reversed rather than transformed and sublimated by the victory of Christianity. Some thought he set up a false dichotomy between Julius Caesar and Augustus in their concepts of the Roman State; that he judged the Emperor worship too harshly as a conscious rejection of the naturally known truths of God. *The Anglican Review* regretted Mr. Cochrane's failure to consider the economic and social factors in pagan Rome's decline, thus presenting the reader with an essentially incomplete and distorted picture. Probably Mr. Cochrane's most important service was to prove in an incontrovertible way the absurdity of separating classical and early Christian studies into hermetically sealed compartments. (523 pp. \$2.95.)

J'aime la Bible, a subjective view of the Bible, is here offered to the English Speaking public under the misleading title: *The Essence of the Bible*. M. Claudel's extreme love of the Latin Vulgate is more than adequately expressed within the first ten pages; the remainder presents an unfortunate example of the abuse of the "spiritual sense" condemned by the late Holy Father in the encyclical *Divino Afflante Spiritu*. Was ignorance of this encyclical the unvoiced co-author of poet Claudel's biblical view? Unfortunately not, for he unreservedly quotes in full his letter to the editor of *Vie Intellectuelle* (1949) in which, defensively joining his view to Pascal's—yet respectfully acknowledging the "authority of His Holiness"—he uses texts from St. Matthew, St. Paul and the Fathers in refutation of the encyclical's proper interpretation. It is difficult, in view of the untold harm such a book could effect, to recommend it unqualifiedly to anyone. (Translated by Wade Baskin. Philosophical Library. 120 pp.)

We would like to call our readers' attention to a recent Doctoral Dissertation in theology written by Rev. George J. Dyer: *The Denial of Limbo and the Jansenist Controversy*. It has been very well received in the theological journals for its rich historical background, and a careful, balanced evaluation of sources. Made up of three principal parts it treats of I. Pelagianism (remote background), 37 pages; II. the Jansenist Controversy in France and Italy (proximate background), 35 pages; III. the question proper: "The Challenge to Limbo during the Jansenist Controversy," "The Church and the Limbo Controversy," "Resume and Conclusion," about 100 pages. There is an exhaustive bibliography and the material is clearly organized under a detailed table of contents. (Saint Mary of the Lake Seminary, Mundelein, Illinois. 199 pp.)

BOOKS RECEIVED—WINTER

- THE GOSPEL OF ST. LUKE. By Joseph Dillersberger. Newman. 558 pp. \$5.75.
 THAT THEY MAY BE ONE. By Gregory Baum. Newman. 181 pp. \$3.50.
 THE ACTS OF THE APOSTLES. By C. C. Martindale, S.J. Newman. 199 pp. \$3.50.
 OUR LADY IN THE GOSPELS. By Joseph Patsch. Newman. 232 pp. \$4.50.
 LUNACY AND LETTERS. By G. K. Chesterton. Ed. by Dorothy Collins. Sheed and Ward. 192 pp. \$3.00.
 THE WORLD TO COME. By R. W. Gleason, S.J. Sheed and Ward. 172 pp. \$3.00.
 THE CHRONICLE OF THOMAS FRITH, O.P. By S.M.C. Blackfriars. 192 pp.
 CHRISTMAS STOCKING. By Bob Considine. Hawthorn. 94 pp. \$2.95.
 JAMES GILLIS, PAULIST. By James F. Finley, C.S.P. Hanover House. 170 pp. \$3.95.
 THE LITTLE FLOWERS OF ST. FRANCIS. Trans. by Raphael Brown. Hanover House. 357 pp. \$3.95.
 THE CATHOLIC VIEWPOINT ON MARRIAGE AND THE FAMILY. By John L. Thomas, S.J. Hanover House. 191 pp. \$3.50.
 THE BINDING FORCE OF CIVIL LAWS. By Matthew Herron, T.O.R. St. Anthony Guild Press. 117 pp. \$1.75.
 THE EUCHARIST AND CHRISTIAN LIFE (II). By Aloysius J. Willinger, C.Ss.R. Academy Library Guild. 221 pp. \$2.00.
 LITANY IN NAZARETH. By James McNally. Wagner. 246 pp. \$3.95.
 MY CATHOLIC FAITH. By Bishop Morrow. My Mission House. 429 pp. \$4.00.
 MARTYRDOM IN MEXICO. By Florence Wedge. Grail. 15¢. (pamphlet).
 WHAT THE POPES SAY ABOUT ST. JOSEPH. By Sr. Emily Joseph, C.S.J. Grail. 10¢. (pamphlet).

The Cloister Chronicle

■ St. Joseph's Province ■

Condolences The Fathers and Brothers of the Province extend their sympathy and prayers to the Very Rev. Joseph I. McGuiness, O.P., and the Rev. R. B. St. George, O.P., on the death of their fathers; to the Rev. J. A. O'Donnell, O.P., on the death of his mother; and to the Rev. J. D. Donovan, O.P., on the death of his brother.

Ordinations On the evening of September 26th, at the National Shrine of the Immaculate Conception, Catholic University, Washington, D. C., the following student Brothers received Clerical Tonsure from the Most Rev. Patrick O'Boyle, D.D., Archbishop of Washington, D. C.: Brothers Michael Werner, Linus Dolan, Jerome Kennedy, Arthur Bernardin, Sebastian Gonzalez (from the Province of Holland), Thomas LeFort, John Vianney Becker, Augustine Evans, Ambrose McAlister, Cletus McCarthy, Anselm Egan, Walter McGuire, Bernardine Dyer, Alphonsus Loperena (from the Province of Holland), and Alfred Haddad.

On the following morning, these same Brothers received the four Minor Orders of Porter, Lector, Exorcist, and Acolyte from Archbishop O'Boyle.

On September 28th, the Most Rev. P. M. Hannon, D.D., Auxiliary Bishop of Washington, D. C., ordained the following student Brothers to the Subdiaconate: Brothers Rafael Cabero (from the Province of the Holy Rosary), Dennis Riley, Raymond Vandergrift, John Burke, Aquinas Clifford, Peter O'Sullivan, Charles Duffy, Ignatius Cataudo, Christopher Johnson, Norbert Buckley, Bonaventura Matarazzo, Henry Camacho, Jordan O'Donnell, Bertrand McCarthy, Justin Cunningham, Gabriel McCaffrey, David Folsey, Reginald Durbin, Xavier McLoughlin, Damian Myett, Ferrer Halligan, Chrysostom McVey, Marcellus Coskren, Aedan Campbell, and Benedict Thornett.

On September 29th, Bishop Hannon ordained the following student Brothers to the Diaconate: Brothers John Francis Rodriquez (from the Province of the Holy Rosary), Maximilian Rebollo (from the Province of the Holy Rosary), Dominic Le Blanc, Patrick McGovern, Vincent Di Fide, Maurice Austin, James Thuline, Mannes McCarthy, Quentin Lister, William Seaver, Colman Jerman, Robert Reid, Joseph Rivera (from the Province of Holland), Philip Grimley, Basil Boyd, George Muller, Pius O'Brien, Jude Maher, Cyril Dettling, Luke Tancrell, Brendan Barrett, Regis O'Connell, Gerard Austin, Louis Martin, Terence Reilly, and Albert Broderick.

Solemn Professions On September 21st, in the chapel of the Dominican House of Studies, Washington, D. C., the Very Rev. Charles H. McKenna, O.P., prior, received the Solemn Profession of Bro. Alfred Haddad, O.P.

On October 8th, Bro. Jude Locchetto, O.P., Laybrother, made his Solemn Profession in Sacred Heart Church, Jersey City, to the Very Rev. John A. Nowlen, O.P., Prior.

Vestitions On September 4th, at St. Joseph's Priory, Somerset, Ohio, the Very Rev. Matthew Hanley, O.P., Prior, clothed Gregory Sullivan (Brother Chrysostom) in the habit of St. Dominic. On September 24th Fr. Hanley clothed Richard Cavanaugh, who took the name, Brother Brendan.

Elections The Very Rev. William D. Marrin, O.P., P.G., Provincial, has announced the following elections: The Very Rev. Charles H. McKenna, O.P., has been elected prior of the Dominican House of Studies, Washington, D. C.; and the Very Rev. Matthew Hanley, O.P., has been re-elected prior of St. Joseph's Priory, Somerset, Ohio.

Appointments The Very Rev. William D. Marrin, O.P., P.G., Provincial, has appointed the Rev. Thomas A. Joyce, O.P., Provincial Director of the Rosary Confraternity. Fr. Joyce, formerly co-editor of the *Rosary* magazine, succeeds the Rev. Dennis B. McCarthy, O.P., as director of the confraternity. Fr. McCarthy is the National Director of the Holy Name Society.

At the same time, Fr. Marrin named the Rev. Joseph H. Kenny, O.P., as editor of the *Rosary* magazine.

The Rev. Daniel E. Casey, O.P., has been appointed superior of Our Lady of Springbank, Kingstree, S. C.

Pope Pius XII Addresses Dominican Third Order The late Pope Pius XII delivered a 1,500 word address to the delegates assembled at the recent second international congress of the Third Order of St. Dominic. Representing 15,000 tertiaries, 2,000 delegates from twenty-one countries attended the congress, held twenty-eight years after the first meeting in 1930.

Speaking in French, the Holy Father stressed the role of the tertiaries in the field of Catholic Action and the necessity of a strong, personal holiness modeled after that of St. Dominic and St. Catherine of Siena.

Holy Name Awards The Rev. Dennis B. McCarthy, O.P., National Director of the Holy Name Society, has announced that the *Vercelli* Medal, the Father McKenna Award and the Shield of Blessed Gregory X, Crusader, which in the past have been presented to several deserving persons on the occasion of a National Convention, are to be given hereafter strictly on an annual basis, each award to one person in any given year. Thus, says Fr. McCarthy, the value and prestige of these special awards will be preserved.

In addition to these annual awards, National Convention Awards will be given, at national conventions, to ten, active Holy Name members, selected from each of the following ten categories: Medicine or Dentistry, Law, Science, Education, Military Affairs, Sports, Entertainment, Publishing or Writing, Business and Public Life.

Providence College Heading the list of faculty changes for the academic year of 1958-59 is the Rev. James M. Murphy, O.P., who has assumed the duties of Dean of Men, replacing the Rev. Martin J. Jordan,

O.P. Fr. Murphy is also the head of the Sociology Department at the college. Other additions announced by the Very Rev. Vincent C. Dore, O.P., Dean of the Faculty, are: the Rev. Dominic L. Ross, O.P., to the Language Department and the Rev. John F. Cunningham, O.P., to the Philosophy Department.

Providence College's present enrollment has reached a new high of 2,015, 581 of which are freshmen.

Construction is progressing on the new dormitory scheduled for completion in early April. It will provide rooms for 200 students, in addition to a new dining hall with a seating capacity of 1,000 persons.

During the month of October, an exhibit of paintings by the Rev. William P. Haas, O.P., was displayed in the Rotunda of Harkins Hall. Fr. Haas is professor of Sacred Theology at Emmanuel College, Boston.

The Rev. Joseph L. Lennon, O.P., Ph.D., Dean of Studies, has written a booklet entitled "The Dean Speaks—(On Matters Academic)," as an aid to the student body at Providence College. Although portions of the booklet apply particularly to Providence College, its rules, curriculum and extra-curricular activities, several chapters are pertinent and helpful to any college student.

The Lourdes Congresses During September, Lourdes was host to the Third International Mariological Congress and the Tenth International Marian Congress. The Mariological Congress, more speculative and scientific in character, heard a paper read by the Very Rev. Thomas U. Mullaney, O.P., S.T.D., professor of Dogmatic Theology at the Dominican House of Studies, Washington, D. C. Fr. Mullaney spoke before the American delegation on "The Divine Maternity in Its Relation to the Mystery of the Church."

The Marian Congress, whose purpose is the practical one of promoting the knowledge of Marian doctrine among the faithful and of stimulating their devotion toward the Blessed Virgin, was addressed by the Rev. Thomas A. Joyce, O.P., S.T.D., Provincial Director of the Rosary Confraternity. Entitled "The Rosary," Fr. Joyce's sermon was delivered in the Immaculate Conception Basilica.

General Chapter The Very Rev. Robert J. Slavin, O.P., S.T.M., President of Providence College, represented the Province of St. Joseph at the recent General Chapter of the Dominican Order held at Caleruega, Spain. Thirty-five delegates, representing the various Dominican provinces, were in attendance.

Thomistic Lectures During October and November, the Fall series of Thomistic Lectures of Theology for the Laity was given at the Dominican House of Studies, Dover, Mass., by the professors of the House of Studies, Emmanuel College, Boston, and Archbishop Cushing College, Brookline, Mass. The lectures considered man's direct relationship with God through the theological virtues of faith, hope and charity.

New England Regional Conference The Rev. Raymond Smith, O.P., Ph.D., was a panelist at the recent Fourth New England Regional Sister-Formation Conference, held at Fitchburg, Mass. Fr. Smith is professor of Fundamental Theology and Master of Students at the Dominican House of Studies, Dover, Mass.

St. Thomas In Stone The sculptured figure of St. Thomas Aquinas is one of four great teachers of the Church depicted on the East Porch of the National Shrine of the Immaculate Conception, Washington, D. C. It was

carved by Mr. George Snowden, who taught at Yale from 1939 to 1951. Mr. Snowden is a Fellow of the American Academy in Rome and an Associate of the National Academy of Design.

Newman Clubs The Dominican Fathers of St. Stephen's Priory, Dover, Mass., are extremely active in Newman Club work in the secular universities and colleges of the Boston area. Fr. Michael Stock, O.P., is currently offering a course in psychology to the Newman Club of the Massachusetts' Institute of Technology, while Fr. William P. Haas, O.P., is teaching philosophy to the Newman Club of Harvard University. Fr. James J. Davis, O.P., teaches theology to the Wellesley College Newman Club and Fr. Eugene Bondi teaches Sacred Scripture to the Tufts' University Newman Club.

Laybrother Retreats Two special ten day retreats for the Laybrothers of the Province of St. Joseph were given during September at the Dominican Villa in Seabright, New Jersey. The Rev. William T. O'Shaughnessy, O.P., S.T.D., vocational director for the province, delivered the conferences, which were directed toward the particular needs of the Laybrothers.

During the retreat, the Laybrothers resided in the new dormitory building constructed during the past year. Their conferences were held in the Villa's chapel, whose focal point is the new, modern altar designed and constructed by the Student Brothers during the Summer months.

Encyclopedia Of Catholicism A French Dominican, Fr. Reginald Omez, O.P., Ph.D., is the author of *Psychical Phenomena*, volume six in the English series of the new 150-volume, *The Twentieth Century Encyclopedia of Catholicism*, edited by Henri Daniel-Rops. Originally a French publishing project, this monumental work is now appearing in English, German and Italian. Eight volumes has been published thus far in the English and forty in the French.

Dedication of the Fatima Statue The white marble statue of the Immaculate Heart of Mary, carved by the American Dominican, Fr. Thomas M. McGlynn, O.P., was unveiled at Fatima on May 13th in the presence of 500,000 pilgrims. The monument, originally designed for the tower niche of the basilica, (but prevented due to unforeseen technical difficulties), stands near the Eastern end of the esplanade at the foot of the great pilgrimage altar.

At the dedication, the Very Rev. Charles H. McKenna, O.P., represented the provincial of St. Joseph's Province, the Very Rev. William D. Marrin, O.P., in an address of presentation on behalf of the American donors of the statue. The acting Bishop of Leiria (in which diocese Fatima is located), the Most Rev. Dom Joao Pereira Venancia, followed with an address of acceptance.

After the unveiling, a parchment scroll bearing the names of the donors was placed in the plinth of the statue. The ceremony closed with the celebration of Holy Mass by Fr. McGlynn at the foot of the monument.

Fr. McGlynn then returned to Pietrasanta, Italy, where he is currently sculpturing a white marble statue of Blessed Martin de Porres for St. Dominic's Priory, London, England.

Vocational Writings In the past few months, the Rev. Charles J. Breitfeller, O.P., has written two interesting articles for the *New York Catholic News* "Vocation Corner, My Most Memorable Experience as a Priest," a column highlighting the ministry of the priest in behalf of souls.

Fr. Breitfeller, prison chaplain at the District of Columbia and Lorton Federal Reformatory prisons, wrote of the drama of his parish—the prison block—and especially of his heart-rending ministry on death row.

Bl. Martin Center in Peru A Blessed Martin de Porres Center has been established in Lima, Peru, through the efforts of the Rev. F. Norbert Georges, O.P., director of the "Blessed Martin Guild" in the United States. Fr. Georges recently spent two months in Peru, where he directed the taking of 1500 feet of colored film of places sacred to Blessed Martin and other saints of Lima.

Mass of the Holy Spirit The Very Rev. Elwood Ferrer Smith, O.P., S.T.M., regent of studies, celebrated a solemn high Mass of the Holy Spirit on the feast of the Nativity of the Blessed Virgin Mary, September 8th, to open the 1958-59 scholastic year at the Dominican House of Studies, Washington, D. C. Fr. Smith was assisted by the Very Rev. James C. Kearney, O.P., S.T.M., deacon, and the Rev. William B. Ryan, O.P., J.C.D., subdeacon. In an appropriate sermon, Fr. Smith urged the students to grow during the year, in the love of God by putting on Mary, through the imitation of her humility, her purity, her charity.

Dominican Statistics The following statistics (as of Jan., 1958) are taken from the latest issue of the *Analecta Sacri Ordinis Fratrum Praedicatorum*, the Dominican Order's official magazine.

The number of provinces of the Order throughout the world is 37.

The total number of religious in the Order is 9,340, of which 5,730 are priests, 1,748 professed clerics, 461 clerical novices, 1,277 professed laybrothers, and 85 laybrother novices. In addition to these, there are 40 Dominican bishops, and 3,245 students in Dominican Apostolic schools, who are preparing to enter Dominican novitiates.

The three provinces of Madrid, Holy Rosary of the Philippines and St. Joseph, are the provincial pacesetters. The province of Madrid, with 959, claims the greatest total number. Holy Rosary is second with 699 and St. Joseph is third with 691. St. Joseph's province leads in priests with 513, followed by Holy Rosary with 405 and Madrid with 404.

Individual figures for the Province of St. Joseph, in addition to her 513 priests are: 108 professed clerical students, 20 clerical novices, 45 laybrothers and 4 laybrother novices.

Dominican Priest-Pianist The Rev. Thoralf Norheim, O.P., Norway's famed concert pianist, completed his concert tour of the United States with several appearances in major West Coast cities. He previously toured the East Coast and Midwest for ten months. Fr. Norheim is now giving numerous concerts throughout Canada before returning to Norway at the end of this month. Fr. Norheim is a convert and one of eight Dominican priests in Norway.

Radio & TV CATHOLIC HOUR—RADIO: During the month of September, two well-known religious priests, the Rev. Urban Nagle, O.P., and the Rev. James Brodrick, S.J., presented a four-week series of the Lives of the Saints on the *Catholic Hour* radio program. Produced by the National Council of Catholic Men in cooperation with the National Broadcasting Co., the series featured talks on Blessed Martin de Porres and St. Catherine of Siena by Fr. Nagle, and on St. Teresa of Avila and St. Francis Xavier by Fr. Brodrick.

CATHOLIC HOUR—TV: The Rev. Dominic Rover, O.P., professor of homiletics at the Dominican House of Studies, Washington, D. C., has undertaken the composition of the libretto for a musical drama to be produced for television by the National Council of Catholic Men. The program, one of four original operas commissioned by the N.C.C.M. for its *Catholic Hour*, will be shown in May, 1959, on the National Broadcasting Company's television network. The Music and Speech and Drama departments of Catholic University of America will collaborate in the productions.

THE WORLD AROUND US—TV: A course in the Philosophy of Communism was given for academic credit by the School of Adult Education of Providence College from Oct. 20th to Nov. 21st over WJAR-TV, Providence, Rhode Island, on *The World Around Us* program. The lectures were delivered three mornings a week by the Rev. John P. Reid, O.P., assistant professor of philosophy at Providence College. Fr. Reid presented the philosophy of Communism from its original sources, the writings of Marx, Engels, Lenin and Stalin. This was the first time in New England that a commercial television station presented a course for college credit.

■ The Foreign Chronicle ■

Geneva The Rev. Henri de Reidmatten, O.P., of Belgium, was a member of the Vatican delegation to the recent Second United Nations International Conference on the Peaceful Uses of Atomic Energy held in Geneva. Fr. de Reidmatten directs the Geneva office of the Conference of International Catholic Organizations. Other members of the delegation were Mr. Frank M. Folsom, chairman of the executive committee of the Radio Corporation of America, and the Rev. Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame.

Bologna The marble facade of the tomb of St. Dominic will be completely renewed in the immediate future. Funds have been provided by the Congregation of Servants of Eternal Wisdom, which is directed by the Rev. Enrico Genovesi, O.P.

Last July, in the Convent of St. Dominic, the Very Rev. Raimondo Spiazzi, O.P., Rector of the Pontifical Pastoral Institute, spoke before a commission composed of abbots, provincials and superiors of many religious orders. The commission met to investigate the possibility of organizing a course in pastoral studies (which has been prescribed in the recent Apostolic Constitution *Sedes Sapientiae*), according to the Studium Generale followed at St. Dominic's in Bologna.

Rome Recently, at Santa Sabina, the Most Rev. Nicholas Gobert, Socius to the Master General and Secretary General of the Missions, presided over a meeting concerned with missionary affairs in Africa. Provincials and Vicar-Provinceals were in attendance.

Spain The canonical process for the beatification of Señora Praxedes Fernandez, mother of the Rev. Enrique Fernandez, O.P., was opened recently in the Archdiocese of Oviedo, in the province of Asturias, Northern Spain. Her son, Fr. Fernandez, is currently working among the Spanish speaking people of California.

Palencia During September, an eighteen-foot statue of St. Dominic was dedicated in Palencia, the town where St. Dominic spent his university days.

Avila In September, the 300-room, Dominican Priory of St. Peter Martyr was dedicated by the Most Rev. Michael Browne, Master General of the Dominican Order. St. Peter Martyr, which will serve as the House of Theology for the Province of the Most Holy Rosary of the Philippines, thus becomes the largest Dominican convent in the world.

Ireland The Rev. Columba Leahy, O.P., Irish Dominican missionary in Trinidad, West Indies, was the first Irish priest to reach the area where ninety-nine victims lost their lives in the crash of the Royal Dutch Airlines plane into the Atlantic Ocean, sixty-five miles off the Irish coast. Fr. Leahy pronounced conditional absolution for the dead as they were being picked up by the rescue ships.

Canada On October 5th, the cornerstone of the Dominican's new House of Philosophy in Montreal, St. Albert the Great, was blessed by the Most Rev. Giovanni Panico, D.D., Apostolic Delegate to Canada. The new convent will accommodate 120 students for the Dominican Order. Situated near the University of Montreal, it will include a conference hall, a library, and various offices which will permit the Dominicans to be at the call of students. Annexed to the convent of St. Albert the Great will be a church.

Ecuador The Province of St. Catherine, Virgin and Martyr, recently completed a "Philosophical Week" in honor of St. Thomas Aquinas. It was organized by the Very Rev. Henry D. Almeida, O.P., regent of studies, in cooperation with the superiors of the diocesan major seminary and the various religious communities. Secular universities with faculties of philosophy also participated.

Africa-Natal St. Peter's regional seminary, Natal, Union of South Africa, has a unique problem. Her twenty-one African students speak six different native languages. Ten speak Zulu, three Sotho, three Xhosa, and one each, Pedi, Rongan and Afrikaans. St. Peter's is staffed by the Dominican Fathers of the English province.

England On May 14th, in Leicester, the new conventual church of the Holy Cross was consecrated by the Most Rev. Edward Ellis, D.D., Bishop of Nottingham. Present at the consecration were the Most Rev. Michael Browne, Master General, the Most Rev. Thomas Tascon, Secretary General of the Order, the Very Rev. Hilary Carpenter, Provincial of the English Province, and numerous members of the religious and secular clergy.

The new church of the Holy Cross stands on the site of the famous Dominican convent of St. Clement, which was founded in 1247 and destroyed in 1538 under

Henry VIII. The property was then lost to the Dominican Order until 1777. Construction of the present church actually began in 1819, but many interruptions prevented its completion until last year.

- Peru** The Dominican Fathers here are energetically promoting Peru's own Blessed Martin de Porres as Patron of Social Justice in Peru.
- Colombia** The five-centavos stamp of this country honors the Venerable Bartolomé de las Casas, Spanish Dominican Bishop, who labored unceasingly in behalf of the American Indians. He is known by the official title of "Protector of the Indians."
- France** The Rev. A.-M. Carré, French Dominican, will preach the special Lenten course for 1959 in the cathedral of Notre Dame in Paris.
- Belgium** On December 12th, the Rev. Dominique Georges Pire, O.P., S.T.D., received the Nobel Peace Prize for 1958 from King Olav in a ceremony held in Stockholm. Fr. Pire heads "Europe of the Heart," an organization he founded in 1949, which is devoted to the resettlement of Europe's many displaced persons.

■ The Mission Chronicle ■

New Hospital For Pakistan The Dominican Priest-Doctor Fr. Luke Turon's mobile medical unit recently acquired a more stable partner with the construction of St. Dominic's Hospital at Bahawalpur, West Pakistan. Fr. Dr. Turon (he uses both titles among the people of Bahawalpur) will now be able to care for the sick poor with facilities that were heretofore unknown in this section of West Pakistan. He is ably assisted in his work by Brother Richard Long, O.P., who recently came to Pakistan after two years of mission work in Lebanon.

Incidentally, Fr. Dr. Turon is one of sixteen priest-physicians from the U. S., and one of three who are actually engaged in the general practice of medicine. The other two, Maryknollers, are in Korea and Africa.

Dominican Sisters Arrive On October 16th, eight Sparkill Dominican Sisters arrived at Karachi, West Pakistan, enroute to Bahawalpur, West Pakistan. The Sisters will assist the Dominican Fathers of St. Joseph's Province in their missionary labors by operating schools at Bahawalpur and later at Loreto.

Two New Fathers For Pakistan The Dominican priestly missionary force in Pakistan was increased by two this month with the arrival of Fr. Daniel G. Doherty, O.P., and Fr. Henry T. Donoghue, O.P. For the first three months, both will be assigned to Bahawalpur for general missionary orienta-

tion before moving out to the mission stations. Fr. Doherty will assist Fr. Hyacinth Putz, O.P., at Rahimyar Khan, and Fr. Donoghue will work with Fr. Timothy Carney, O.P., in the new mission station at Ferosa.

New Mission In Chile The Province of St. Joseph will soon enter the mission field of South America, in the city of Concepcion, Chile. Three Fathers, the Very Rev. Thomas C. Nagle, O.P., the Rev. James C. Burke, O.P., and the Rev. David A. Butler, O.P., will perform parish work and also engage in Newman Club activities.

■ Letters from Pakistan ■

Pakistan and The Church I've said much about Pakistan being a Muslim world; now a picture of the Catholic world within Pakistan.

A new era for the Church in Pakistan was opened last June 6th, 1958, when our Holy Father created the new diocese of Hyderabad, comprising the Northern part of the present Archdiocese of Karachi. The zealous Dutch Capuchins, after twenty-three years, go North to establish the new diocese and leave Karachi in the hands of the local diocesan clergy, few but capable.

Near the Northern extremity of Pakistan, in his diocese of Lahore, I recently spoke to Bishop Roger, O.F.M., Cap., a kindly faced, husky Belgian with a flowing beard. He spoke highly of our St. Dominic's in Bahawalpur, which he had just visited. For his thirty years here, the Bishop said, Bahawalpur had been closed to the Church, not one Catholic being allowed to live in the whole State. Now, he said, you American Dominicans in one year build a Catholic stronghold and have four Dominicans living within a block of Nawab's Palace! Surely, the Bishop mused, a great blessing to the Church in this Muslim world.

—Fr. Timothy Carney, O.P.

A Spiritual Report We have an excellent spiritual report for the church year, the first of July, 1957, to the thirtieth of June, 1958. Our total number of Catholics has increased to 4,477. There were 770 Baptisms, 350 of which were adults. The Holy Communions increased from 9,841 to 25,854. Here is the outline:

	1957	1958	Increase
Catholics	3,233	4,477	1,244
Catechumens	1,690	1,990	300
Baptisms, Total	503	770	267
Baptisms, Adults	226	350	124
Baptisms, Infants	272	353	81
Baptisms, Danger of Death ...	5	67	62
Holy Communions	9,841	25,854	16,013
Marriages	30	48	16
Primary Schools	5	8	3
Dominican Fathers	4	8	4
Dominican Brothers	1	2	1
Mission Stations	2	4	2

The above report is very encouraging. Thanks for all the prayers, which brought the success.

—Fr. Louis Scheerer, O.P.

Jeep Truck Takes a Rest The main reason for being here (Rawalpindi) is an overhaul on the jeep truck. She passed the 50,000 mile mark, and needs a few new parts to hold her together for an equal amount of mileage before a replacement comes. The speedometer reading is not much by stateside standards, but out here it's a lifetime of travel compressed into two years. It's unbelievable the burden of service she's given us in the desert, and a bulk of it in four-wheel drive. Without her assistance, only a fraction of success could have been achieved in Loreto.

—Fr. George Westwater, O.P.

The Zeal of Our Missionaries With the Fall and the less oppressive weather, the Dominicans of the Mission are all on the road. The zeal of the Fathers is wonderful to see. All the trials and inconveniences of the village life are forgotten with the joy of their priestly duty and the warm welcome they receive from the people in the outlying districts. By their tireless labors and deep spiritual outlook, they prove themselves to be true missionaries and sons of our apostolic Father, Saint Dominic.

—Bro. Thomas Aquinas, O.P.

Communism In Pakistan Despite the constitutional outlawing of Communism (in Pakistan), there are plenty of advocates, and an open defense of the system. Several times conversations have been held with landlords who saw it as the only answer to the nation's mounting social problems. The next few years, if like the last two, could easily give Communism a hold here that would in a short time mean actual domination.

—Fr. George Westwater, O.P.

Hospital Life With the new hospital in operation since August, Father Luke (Turon), M.D., and Brother Richard (Long) scarcely find time to eat their meals. The multitude of poor and sick that flock to their little hospital would be enough to discourage a well-staffed and properly equipped hospital anywhere.

—Bro. Thomas Aquinas, O.P.

Need a Haircut? Arseen, the barber, just gave me a haircut. On the side he is also butcher and sheep shearer—so you can picture the dandy haircut he gives.

—Fr. Terence Quinn, O.P.

People of Pakistan We should never lose sight of the fact, that about 80% of the people here are on the village level. The majority of foreigners never penetrate to this social layer, and therefore, their judgments and apparent frustrations are a result of contact with the top core. Pakistan has many good points, but none so powerfully in her favor than the docility, simplicity, and obedience of her poor people.

—Fr. George Westwater, O.P.

**In God's
Good Time**

For nearly a year Fr. Hyacinth (Putz) has been trying to purchase some government land for his compound in Rahimyar Khan. In oriental thinking, time is not even considered. Week after week he passed fatiguing hours in waiting only to be put off. Or worse still, he bore the arrogance of some petty official. Fr. Hy was about to consider the project a failure. Then God took over. He was able to purchase twelve acres of land at a moderate price. We are sure it is the fruit of Fr. Hy's patience and your prayers. Many Thanks!

—Fr. Ferrer Arnold, O.P.

Baptisms

With the more moderate weather here, we now try to visit many of the stations that we were forced to neglect during the hot season. I had the great privilege of baptizing a whole family—13 members: grandpa, his two sons and their children. The catechist had been visiting and instructing them for a year, and Fr. George (Westwater) and I had each paid a visit before.

—Fr. Terence Quinn, O.P.

**"Place of
Fatima"**

After much pondering by all of us, Bro. Thomas Aquinas came up with the name of our new completely Catholic village, FATIMAPUR, "Place of Fatima." A beautiful name, it has meaning for the Muslims as well as the Catholics, Fatima being the name of the daughter of Mohammed himself. May Fatimapur be just that, a place of rich graces for our people through Our Lady of Fatima.

Located in a semi-desert area, Fatimapur is two miles off the highway, with no road leading into it. There is no electricity or water, except one hand-pump installed by Fr. Vahey three years ago. Fatimapur is about half-way between Rahimyar Khan and Bahawalpur. I'll be able to visit monthly the thirty villages in my area, sixty by thirty miles. This year Fr. Hyacinth (Putz) visited them two or three times; last year, from Bahawalpur, they could be visited only once. So, God has indeed blessed our work, making the Sacraments more and more available to our people.

—Fr. Timothy Carney, O.P.

**God Has a
Long Beard**

Ever since our arrival in Pakistan, we have been told that a beard gains the respect of the Muslims. My sickness provided the opportune time, and I now have a full beard which I trim each week. It has met with the approval of both Christians and Muslims. One Muslim said that I should let it grow because God has a long beard.

—Fr. Ferrer Arnold, O.P.

**Welcome of
the Sisters**

October 16th is a day which Bahawalpur cannot quickly forget. Our eight Dominican Sisters from Sparkill, New York, arrived on that day. Already they have undergone days of welcoming and there is yet more to come. Both the Urdu School and the English School were on hand to welcome them at the Compound Gate. Friday morning the children of the English School put on a little sketch for them (the Parable of the Prodigal Son) along with singing, dancing and poems. The Urdu School also put on a program with recitations, welcome songs and everything that goes to make up an enthusiastic welcome. The children have been very excited for the past two weeks making preparations. A new vigor has been added to our schools with the arrival of the Sisters. God Bless them!

—Fr. Bertrand Boland, O.P.

■ Holy Name Province ■

Elections and Appointments Recently elected Prior of the House of Studies in Oakland, California, is the Very Rev. T. W. Lewis, O.P. He succeeds the Rev. H. F. Ward, O.P., newly appointed Procurator of the Province.

The Very Rev. T. C. Gabisch, O.P., was elected as the new Prior of the Novitiate house in Ross, California. The Rev. C. E. Burns, O.P., was recently installed as Master of Novices at Ross.

Ordinations The sacred order of Priesthood was conferred upon the following Dominicans in ordination ceremonies held at St. Mary's Cathedral, San Francisco, on June 13: Fathers Mark McPhee, Eugene Sousa, Cletus Kiefer, Ambrose Toomey, and Cyril Harney of the Holy Name Province; Father Stephen Oatis of St. Albert's Province; and Fathers Rupertus Garcia-Nunez, Ezechiel Garcia del Pino-Munoz, Narcisus Valbuena-Llamazares, and Emmanuel Canal-Montanes of the Province of the Most Holy Rosary.

The Most Rev. Hugh A. Donohoe, D.D., Auxiliary Bishop of San Francisco, was the ordaining prelate.

On June 12, Brother Quentin Moriarty of the Province of St. Albert the Great was elevated to the order of the Diaconate by the Most Rev. Merlin J. Guilfoyle, D.D., Auxiliary Bishop of San Francisco, at St. Patrick's Seminary, Menlo Park, California.

Receptions and Professions The Very Rev. Joseph Fulton, O.P., Provincial, clothed the following novices with the Habit of the Order on September 8 in reception ceremonies at the Dominican Novitiate in Ross: Brothers Matthias Lockett, Giles Wentworth, Augustine Neumayr, Paul Paganelli, Antoine-Meri Jurasin, Thomas More McGreevy, Bertrand Pidgeon, Gilbert Gauthier, Angelico Aymong, David Molinaro, and Raphael Goodfriend.

On September 9, Brothers Emmanuel Burge, Gerard Ehler, Louis Fronk, Sebastian Haterius, Brendan O'Rourke, Bernard Cranor, Gabriel Fecker, and Jude Lucas pronounced their simple profession in the hands of the Very Rev. T. C. Gabisch, O.P., Prior of the Novitiate.

The Rev. F. S. Parmisano, O.P., Master of Students, received the solemn profession of Brother Bruno Gibson on August 28 in the chapel of St. Benedict's Lodge, McKenzie Bridge, Oregon. Brother Martin Giannini made profession of solemn vows on September 15 in the hands of the Very Rev. T. W. Lewis, O.P., Prior of the House of Studies in Oakland, Calif.

European Assignment The Rev. P. C. Curran, O.P., has been assigned as Professor of Philosophy to Hawkesyard Priory, England.

New Arrivals Two Chinese Dominican students have arrived at the House of Studies in Oakland for the new scholastic year. They are Brothers Dominic Lien, O.P., and Vincent Tseng, O.P., formerly of the Dominican studium in Hong Kong.

Visitor of Note During the early part of September the Province was honored to have as its guest the Most Rev. Joseph Dai, O.P., D.D., vicar apostolic of Haiphong in North Viet-Nam.

Bishop Dai, expelled from his vicariate by the Communist regime in Viet-Nam, spoke to the community at St. Albert's College of conditions in his native land.

■ St. Albert's Province ■

Condolences The Fathers and Brothers of the Province extend their sympathy to the Very Rev. Mathias Cain, O.P., on the death of his mother, to Bro. Ceslaus Prazan, O.P., on the death of his father, and to the Very Rev. Gerard O'Connell, O.P., on the death of his brother.

Congratulations Best wishes are offered to the Very Rev. Sylvester Considine, O.P., S.T.M., the Very Rev. Vincent Ferrer Kienberger, O.P., P.G., and to the Rev. Robert Carroll, O.P., as they celebrate the fortieth anniversary of their ordination.

Professions At St. Rose Priory, Dubuque, Iowa, the Rev. Bernard Dering, O.P., received the renewal of simple profession from Laybrother Joseph Marie Kilikevice, O.P., on August 9. The Very Rev. Thomas Aquinas Murphy, O.P., received the solemn vows of Bro. Jordan McGrath, O.P., on August 31, the solemn vows of Bro. John Dominic Reynolds, O.P., on September 1, and the solemn profession of Laybrother Mark Paraday, O.P., on September 5.

Recently Laybrothers Simon McCormack, O.P., Kevin Carroll, O.P., and Jude Pidcock, O.P., were also solemnly professed.

At the Dominican House of Studies, River Forest, Ill., the Very Rev. Michael Joseph Clancy, O.P., on August 31 received the solemn profession of Brothers Cajetan Fiore, O.P., Angelus Boyd, O.P., Mark Leuer, O.P., Alan Burns, O.P., Carl Schaub, O.P., Neal McDermott, O.P., Antoninus Kilroy, O.P., and Martin McCormick, O.P.

The Very Rev. Matthew Erwin, O.P., received the profession of simple vows from the following brothers at St. Peter Martyr Priory, Winona, Minnesota, on August 31: Hyacinth Kowalkowski, O.P., Bartholomew Rowder, O.P., Gerald McGreevy, O.P., Gerard Halloran, O.P., Roger Sullivan, O.P., Brian Donovan, O.P., Chrysostom Rooney, O.P., Giles Thomas, O.P., Lawrence Niehoff, O.P., Mannes Landmesser, O.P., Sylvester Shaw, O.P., Jerome Langford, O.P., James Bischoff, O.P., Joachim Culotta, O.P., Gregory Young, O.P., Melchior Dahm, O.P.

Vestitions At the Dominican House of Studies, River Forest, on June 13th, the Very Rev. Humbert Kane, O.P., clothed Bro. Emmanuel Kleiner, O.P., in the habit of a laybrother. Bro. Alan Gobeille, O.P., received the laybrother's habit from the Very Rev. Gerard O'Connell, O.P., on September 8.

The following young men received the habit of the Order from the Very Rev. Matthew Erwin, O.P., at St. Peter Martyr Priory, Winona, on August 30: Brothers Terence O'Meara, O.P., Stephen Shimek, O.P., Jeremiah Walsh, O.P., Clement Risley, O.P., Gabriel Stephen, O.P., Hilary Cramer, O.P., Mel Buechele, O.P., Christopher Dumphy, O.P., Quentin Barnett, O.P., Finian Turner, O.P., Louis Poirer, O.P., Luke Wilkinson, O.P., Alfred Wilder, O.P., Felix Stephany, O.P., Emmanuel Boysen, O.P., Alphonsus Heyl O.P., Celestine Weisser, O.P., Owen Farrell, O.P., Bernardine Babbo, O.P., Thomas Cleator, O.P., William Kramlinger, O.P., Cletus Patrick, O.P., Ignatius Gutierrez, O.P., Innocent Kovacec, O.P., Norbert Wietlispach, O.P., and Frederick Huber, O.P.; on September 20, Anthony Selvaggio, O.P., Andrew Malizia, O.P., Erich Conrad, O.P., and Timothy McCarthy, O.P.

Departure Ceremonies After Mass at St. Vincent Ferrer's Church, River Forest, Ill., on June 29th, two priests received their assignments to the foreign missions from the Very Rev. Father Provincial, John Edmund Marr, O.P. The sermon was preached by the Rev. James McHatton, O.P., on leave after four years in our Nigerian missions. The new missionaries, the Rev. James Cleary, O.P., and the Rev. Terence Holachek, O.P., will join our fathers already working in La Paz, Bolivia.

During August, departure ceremonies were also held for Brother James Massias Burke, O.P., at St. Rose Priory, Dubuque. The new laybrother missionary will be assigned to the Nigerian mission area under the direction of the Very Rev. Msgr. Thaddeus Lawton, O.P., Prefect Apostolic of Sokoto.

Elections and Appointments Recently the three major convents of the Province held elections to fill the office of Prior. The Very Rev. Anthony Norton, O.P., was re-elected to a second term as Prior of St. Rose Priory, Dubuque. The Very Rev. Gerard O'Connell, O.P., is the new Prior of the Dominican House of Studies, River Forest, and the Very Rev. Matthew Erwin, O.P., has begun his first term as Prior of St. Peter Martyr Priory, Winona.

The Very Rev. George Kinsella, O.P., has been named the Master of Laybrother Novices at the Dominican House of Studies, River Forest.

■ The Sisters' Chronicle ■

Congregation of the Most Holy Name of Jesus, San Rafael, California

The 1958 Summer Session of the Pacific Coast Branch of the Catholic University and the Dominican College of San Rafael closed with graduation exercises on August first. The Most Rev. Merlin Guilfoyle, Auxiliary Bishop of San Francisco presided and delivered the Commencement address. Solemn Benediction of the Most Blessed Sacrament followed.

On the Feast of St. Dominic, both Gold and Silver Jubilarians, celebrated the anniversary of their religious profession. Very Rev. Benedict Blank, O.P., was celebrant of the Solemn High Mass and Very Rev. P. J. Kelly, O.P., preached the sermon.

The August session of the Institute of Dominican Spirituality was conducted by Very Rev. Philip Mulhern, O.P., of St. Joseph's Province, Rev. Jordan Aumann, O.P., of the Province of St. Albert the Great, Rev. Paul Duffner, O.P., and Rev. Paul Starrs, O.P., of the Province of the Holy Name.

A new residence hall, Pennafort, accommodating eighty students, was opened at the College in September. A new dining unit is under construction and will be ready in December. Both buildings will be dedicated on the Feast of St. Raymond of Pennafort in January.

St. Rose Academy in San Francisco is also expanding its facilities. A building close to the school has been purchased recently and provides additional laboratory space as well as a large cafeteria and lounge. New tennis courts are being laid out on its grounds.

The Dominican Association of Secondary School Teachers held its first meeting in October at San Rafael. Seventy teachers from the various high schools conducted by the Dominican Sisters of San Rafael attended.

On October 7th, Rev. Thoralf Norheim, O.P., gave an excellent concert in Angelico Auditorium of Dominican College. The auditorium was crowded with an unusually receptive and enthusiastic audience. Father Norheim who is one of eight Dominican priests in Norway was a noted concert pianist before his conversion in 1937. He played his last concert as a layman in 1945 over BBC in London while en route to Paris to enter the Dominican Novitiate. He is the first Dominican to be ordained in Norway since the Reformation. At present Father Norheim is on concert tour in the United States and Canada to raise funds for a much needed monastery for his community in Oslo.

The Most Rev. Julio R. Rosales, D.D., the Archbishop of Cebu in the Philippine Islands, visited the Community. He was interested to meet some of the college students who come from his diocese.

Sister M. Stephen McDonald, who taught History for thirty-five years at the College, died recently. R.I.P.

Congregation of the Immaculate Conception, Great Bend, Kansas

On August 15, the Very Rev. James M. Campbell, Ph.D., Dean of the College of Arts and Sciences of the Catholic University of America, on his annual visit, conferred with the Executive Board and the Faculty of the Immaculate Conception College at Great Bend.

Among distinguished visitors during the month of August at the Immaculate Conception Convent was the Rt. Rev. Msgr. Edward T. Lawton, O.P., Prefect Apostolic of Sokoto, Northern Nigeria, Br. W. Africa. It is in this prefecture that seven Sister missionaries of the congregation are working. Monsignor spoke informally to the Sisters about the present conditions in the Prefecture. One of his addresses was highlighted with colored slides. Bro. John Massias Burke, O.P., accompanied Monsignor. Bro. John will be stationed with our Sisters at Yelwa, Nigeria, a mission soon to be opened.

Impressive Departure Ceremonies for the missionaries, Sisters Mary Ignatius and Mary Petrina, were presided over by the Rt. Rev. Msgr. E. T. Lawton, O.P., in St. Dominic's Chapel, August 17. Monsignor preached the sermon and bestowed the Mission Cross on the missionaries. August 24, Departure Day, the missionaries knelt for the last time at the *Mensa Domini* to receive the blessing for travelers from Monsignor. At Chicago, Brother John joined them on their way to Africa. They arrived safely in Kano, Africa, September 1.

Rev. Mother Mary Francesca accompanied by Sister Mary Benigna attended a Conference at St. Louis, Missouri, October 4-6, for Higher Superiors of Religious Orders and Congregations operating Hospitals.

The Thomist Association of the "Mary Queen of the Universe Chapter" commenced its fifth annual course of lectures on October 12 at the Immaculate Conception Convent. Commemorating the Lourdes Centenary, **MARIOLOGY**, is the course subject for the year's lectures conducted by the Rev. Stephen T. Smithers, O.P., instructor in Theology at St. Mary of the Plains College, Dodge City.

On October 5, the Dominican Sisters at St. Catherine Hospital, Garden City, Kansas, were host to the newly organized Chapter of the Thomist Association. The Sacred Scriptures will be the subject for the year's course conducted by the Rev. Arthur L. Kinsella, O.P., who is also on the College Faculty of St. Mary of the Plains, Dodge City.

Congregation of Saint Catharine of Siena, Saint Catharine, Kentucky

Sister Ignatius Marie has been awarded a Presidential Scholarship by Boston College to the In-Service Mathematics Institute for the current scholastic year.

Sisters Joan Miriam and Catharine Imelda were graduated from the Dominican Training School for Nurses, Great Bend, Kansas, on September 5.

Thirty-eight postulants entered the congregation on September 6.

Sister James Grace has recently been chosen to be the representative for the Catholic Business Education Association of the Grand Island and Lincoln Diocesan areas.

Sister Jean Marie, Dean of the Junior College, and Sister Rose Imelda, Principal of the Academy, represented Saint Catharine at the Southern Association Annual Convention, held in Louisville, Kentucky, December 1-4.

Sister Mary Constance O'Brien will mark the occasion of her fiftieth profession anniversary on January 1, 1958.

Sisters Isabelle Trainor and Stephanie Grant died recently. R.I.P.

Congregation of St. Mary, New Orleans, La.

Our junior professed sisters have been brought in from Rosaryville—the Novitiate—to St. Mary's Convent where they attend regular classes at St. Mary's Dominican College. They reside together with the Sister Juniorate Mistress in Siena Hall, a newly acquired home which has been renovated into the *Juniorate*.

In Rosaryville, the House of the Novitiate, the aspirants, postulants, novices and professed sisters were joined by parents and friends in the rosary procession on Rosary Sunday to the out-door shrines of Our Lady of Fatima and Our Lady of Lourdes.

Sister Mary Vincent, dean of St. Mary's Dominican College, attended the meeting of the Executive committee of the College Department of the National Catholic Educational Association, held in Chicago, Oct. 8-12. Sister also attended the meeting of the American Council on Education held in Chicago during the same week.

Sister Mary Ursula, Chairman of the Home Economics Department of St. Mary's Dominican College, attended the meeting of the American Dietetics Association in Philadelphia in October.

Many of the sisters attended the annual Institute on Religious Vocations held October 24th in Jesuit High School Auditorium, New Orleans. Sister Mary Hildegarde, Assistant Principal of St. Mary's Dominican High School, spoke on "The Psychological Approach to Group Guidance."

Congregation of the Sacred Heart, Caldwell, New Jersey

On May 24, twenty-six Novices made their Profession. The Very Rev. Msgr. William F. Furlong, Archdiocesan Director of Vocations presided, offering the Holy Sacrifice of the Mass and preaching the sermon.

On June 7, the Very Rev. Msgr. Vincent P. Coburn, Assistant Chancellor of the Archdiocese presided at the Reception of twenty-two Postulants. Monsignor offered the Holy Sacrifice of the Mass and preached the sermon.

On September 13, the Very Rev. Msgr. William F. Furlong, celebrated Mass, gave the sermon and officiated at the Final Vow Ceremony. The following Sisters pronounced their Final Vows: Sisters Mary Gilbert, M. Jude, M. Agnes, and M. Bertrand.

Four new Missions were opened this September, namely, St. Catherine of Siena's Convent, Cedar Grove, N. J., with Sister Grace Marie, Superior; Our Lady of Sorrows Convent, Garfield, N. J., with Sister Maria, Superior; Nativity Convent, Midland Park, N. J., with Sister Rita Joseph, Superior; St. Peter the Apostle Convent, Troy Hills, N. J., with Sister Marion, Superior.

In 1939, Caldwell College opened its doors to seventeen young women with a faculty of thirteen and a catalogue of 101 courses. On September 15, 1958, 117 Freshmen reported for class and the total enrollment is 300, with a faculty of forty-three and a catalogue listing of 206 courses. The new faculty members this year are: Sister M. Amelia, O.P., Elementary Education Instructor; Ethel K. Wilhelm, English and Speech Instructor, and James J. Grant, Jr., Physics Instructor. According to a survey over 50% of Caldwell College graduates enter the teaching profession thereby serving the teacher needs of New Jersey.

Sisters M. Immaculata, M. Agnes Joseph, M. Loretta Clare, M. Rita Margaret, and M. Regina, members of the faculty at Caldwell College, were guest speakers at various Communion Breakfasts scheduled for Rosary Sunday.

Sister M. Anthony was speaker at a P.T.A. meeting held recently in Ascension School, Milford, N. J.

On September 8, thirty-three young ladies entered the Novitiate.

Sisters M. Demetria Kelly, M. Agnita Conlan, M. Rosaire Knerr, M. Veronique Felsch and M. Siena Ferrin died recently. R.I.P.

Monastery of Our Lady of the Rosary, Summit, New Jersey

Very Rev. James J. McLarney, O.P., gave a series of eight lectures in theology for the laity at Rosary Shrine in October.

The Rev. Thomas A. Daley, Chaplain at Aberdeen Proving Ground, Maryland, was the guest preacher at the 37th annual Rosary pilgrimage held at Rosary Shrine on October 5.

Monastery of the Perpetual Rosary, Union City, New Jersey

On May 17, Miss Barbara Maechler received the Habit of the Order and the religious name of Sister Mary Peter. Very Rev. Msgr. Joseph A. Costello, Vicar of Religious, presided at the ceremony. Very Rev. Hubert Arliss, C.P., preached the sermon and Rev. Frederick Harrer, C.P., was present in the sanctuary.

On July 10, Sister Marie Aquinas of the Holy Eucharist made her Perpetual Vows. The Rt. Rev. Joseph A. Costello, presided for the ceremony. Rev. Urban Corigliano, O.P., preached the sermon.

For the Feast of St. Dominic, the Divine Office was sung and a High Mass

took place at 9 o'clock, celebrated by Rev. Cronin Maxwell, O.F.M. Visiting Sisters of Newburgh, N. Y., joined the Community in the festivity of the day.

On August 20, Mother Mary Clare, O.P., was re-elected to the Office of Prioress. Archbishop Thomas A. Boland was present for the election.

Sister Mary of the Annunciation, who was one of the early Sisters of the Pioneer days of the Community, died recently. R.I.P.

Congregation of the Holy Cross, Amityville, N.Y.

On September 6, seventy postulants entered Queen of the Rosary Novitiate.

Sisters M. Cyrilla and Mary Elise participated in a Workshop on Religion in the Elementary Grades at St. Agnes Cathedral High School, Rockville Centre on September 12.

Seven Sisters of the Congregation are on the faculty of the eight-week Diocesan In-service Science Institute inaugurated in the diocese of Brooklyn.

A Workshop in Music for primary grade teachers is being conducted weekly by Sister M. Rose Cecilia for the Sisters of the Congregation.

Rev. Mother M. Bernadette de Lourdes, Prioress General, and Mother M. Celeste, Community Supervisor of Schools attended the Catholic Hospital Association Conference for Higher Superiors of Religious Orders and Congregations Operating Hospitals in the United States and Canada, which was held at The Statler Hotel, New York, from October 9-11.

St. Catherine of Siena School, Franklin Square, of which Sister Catherine William is Principal and St. Hugh School, Huntington Station of which Sister M. Eugenia is Principal were dedicated Sunday, October 12.

Rev. Father. Mulgrew, O.P., began a series of monthly conferences to the Novitiate on Sunday, October 19.

From October 19 to October 25, Rev. John B. Walsh, O.P., substituted for Very Rev. Msgr. Eugene J. Crawford as Chaplain of Queen of the Rosary Mother House.

On Sunday, October 26, His Excellency, Most Rev. Walter Philip Kellenberg of Rockville Centre blessed and dedicated Quealy Physical Education Building and Bishop Kellenberg Hall, the new academic and administration building of Molloy Catholic College for Women. Rev. Mother M. Bernadette de Lourdes is President and Mother M. Rose Gertrude is Dean of Molloy College.

Rev. Mother M. Bernadette de Lourdes has been awarded an Honorary LL.D. by Rev. Brother Urban, O.S.F., President of St. Francis College, Brooklyn, N. Y.

The blessing of the new Christ the King School, Springfield, L. I., and the cornerstone laying of the Sisters' convent by His Excellency, Most Rev. Bryan J. McEntegart of Brooklyn took place on the feast of Christ the King, October 26. Sister M. Columba is Principal.

The eleven Golden and twenty-seven Silver Jubilarians were honored by Rev. Mother and the Sisters in Dominican Commercial Auditorium, Friday, November 28 with a program of music and song rendered by the orchestra and glee club of the Congregation.

Sisters Maximiliana, Damasus and Evarista died recently. R.I.P.

Congregation of Saint Dominic, Blauvelt, New York

The Teaching Sisters and Brothers Committee of Region 1B (New York-New Jersey) of the National Confraternity of Christian Doctrine, with the cooperation of Very Rev. Msgr. Michael Walsh (New York Diocesan CCD Director) and

Regional Chairman, Sister Lawrence Marie, O.P., (Blauvelt, New York), arranged a Fall program of six Institutes to be held in six key places of the Archdiocese of New York for Teachers of the released-time Classes of Religion. Among prominent Priests and Religious who participated in the program were two Blauvelt Dominicans who conducted separate sessions on "How to Teach the First Communicant." Sister M. Florence, O.P., of Our Lady of the Assumption School, N.Y.C., conducted sessions in New York City, Fishkill, Middletown, and Kingston. Sister M. Pierre, O.P., of Saint Anselm's School, N.Y.C., held her sessions in New York City, White Plains, and Staten Island. Sister's class was directed specially for those Teachers who have a high Puerto Rican registration. Sister had spent the Summer in Puerto Rico studying the culture and customs of the people there.

In November Sister Lawrence Marie, O.P., conducted a Workshop for CCD Directors and TSBC Members at the Regional Congress of the Confraternity of Christian Doctrine to be held in Brooklyn, November 14, 15, 16. Problems and Resolutions for the Confraternity during the year 1959 will be discussed.

Corpus Christi Monastery, Hunts Point, New York, N.Y.

Following First Vespers of Our Lady's Nativity, Sept. 7th, two postulants were clothed in the habit: Miss Isabel Des Monies—Sr. Mary Damian Luis, and Miss Mary Lanning—Sr. Marie de l'Agnus Dei. Very Rev. Damian Baker, O.S.B., delegated by Msgr. Nelson, officiated and delivered the sermon.

The Auxiliary of Corpus Christi Monastery was founded in the autumn of this year through the energetic kindness of Mrs. George Fortmuller, its Coordinator. A meeting of the members of the new-born Auxiliary was held on Sept. 20th, presided over by Rev. William J. Rinschler, who also gave Benediction of the Most Blessed Sacrament after the meeting.

Sister Maria Regina, O.P., made profession of Solemn Vows after Vespers on Rosary Sunday. Rt. Rev. Msgr. John V. Mechler officiated and preached the sermon. Rev. John C. Taylor, S.J., was Master of Ceremonies. Rev. Raymond A. McGuirk and Rev. John F. Curry of Good Shepherd Parish, Brooklyn, assisted.

Rev. John J. Quinn, professor of Sacred Scripture at New Rochelle College, has accepted an invitation to give the Community a series of conferences on Sacred Scripture from November to June.

Congregation of the Maryknoll Sisters of St. Dominic, Maryknoll, N.Y.

Sister Victoria Francis represented our Sister Social Service workers at the National Convention of Catholic Charities held in Columbus, Ohio, early in September. Also attending the Convention as representative of Catholic Charities in Hawaii was Sister Mary Edmund from our St. Catherine Convent in Honolulu.

Sister Miriam Thomas has been appointed Dean of Maryknoll Teachers' College, Maryknoll, New York, succeeding Mother Mary Colman who was elected Mother General of the Congregation in August. Sister Miriam Thomas just returned to the United States this summer after twenty-four years spent in the Philippines, the last twelve as Regional Superior of all the Maryknoll Sisters' Missions there.

September 24, Sister Maria del Rey was among the guest speakers at the National Convention of the National Council of Catholic Women. She addressed the fifteen hundred delegates assembled in Kiel Auditorium, St. Louis, on "The Role of Women in the Missions." Sister Julia Bertrand spoke to the Library Group of the Convention on the subject of Children's literature.

Sisters Mary de Chantal, Mary Paul, Miriam Therese, Miriam Thomas, Maria del Rey and Julia Bertrand attended the annual meeting of THE MISSION SEC-RETARIAT in Washington, D. C., September 22-24.

The Westchester County Chapter of the National Association of Social Workers had a special meeting in the auditorium of the Maryknoll Sisters' Motherhouse the evening of September 30th. The visitors were given a world-wide view of social service work as Sister Victoria Francis told of experiences in Hawaii, Sister Margaret Cordis spoke of Korea and the preparations she has been making for the social service program there, and Sister John Karen gave a first-hand account of work being done by the Sisters among the thousands of refugees from mainland China now in Hong Kong.

At the invitation of Msgr. Timothy J. Flynn, Director of Radio and Television Communications for the Archdiocese of New York, the Maryknoll Sisters have undertaken a new TV program for children entitled "Let's Talk About God." The fifteen-minute segment is part of the WRCA-TV "Sunday Schedule" on Channel 4. Inaugurated on October 12, the program will appear regularly every Sunday morning on Channel 4 from 8:30 to 8:45.

Congregation of the Immaculate Conception, Ossining, N.Y.

On September 11 final profession of vows were made by Sisters Virginia Marie Mohr, Thomas Aquinas Shea, and Maria Goretti Freson.

A group of Sisters attended the first "Renovation Period" to be held annually at Hampton Bays, Long Island during the month of September.

At the invitation of His Eminence Francis Cardinal Spellman, the Dominican Sisters of the Sick Poor took over the administration of the House of Calvary, a cancer hospital in New York City. Sister Mary Gemma, O.P., has been appointed Administrator.

The Rev. Luke Thornton, O.P., has been appointed the Chaplain of Immaculate Conception Convent, East 84th Street, New York City, and Sister Mary Anne, O.P., has been recently appointed Superior.

Outdoor Rosary procession was held on Rosary Sunday at Mariandale. The Rev. Vincent C. Donovan, O.P., Chaplain, officiated and preached the sermon.

Congregation of Our Lady of the Rosary, Sparkill, New York

His Excellency, the Most Rev. Joseph M. Pernicone, D.D., represented His Eminence, Francis Cardinal Spellman, and presented the first degrees to be awarded at St. Thomas Aquinas College, Sparkill, on July 6. Thirty Sisters received the B.S. in Ed. degree.

Nineteen members of the Community received the Bachelor's degree at Fordham University's June Commencement and two received the Master's degree. Three Sisters were awarded the Master's degree from St. John's University, Brooklyn. Eight members of the Sparkill Community received the Bachelor's degree at Webster College, Webster Groves, Missouri.

The Rev. Venancio D. Carro, Director of the Works of Calaruega, Spain, visited at Sparkill and Holy Rosary Convent, New York City, to tell of the progress in the work of restoring St. Dominic's birthplace.

Sisters M. Bartholomew and Carmelite celebrated the Golden Jubilee of Reception of the Habit and nine Sisters celebrated their Silver Jubilee of Profession on August 15, with a Solemn High Mass of Thanksgiving in the Motherhouse Chapel at Sparkill.

On September 7, a Solemn Departure Ceremony was held at Sacred Heart Chapel, Sparkill, for the first eight Sisters assigned to the Community's first foreign missions in West Pakistan. The Sisters received the Mission Crucifixes from His Excellency, the Most Rev. James H. Griffiths, Auxiliary to His Eminence, Francis Cardinal Spellman. Rev. Mother Mary Kevin, Mother General, and members of the Community bid "bon voyage" to the Missionaries when they sailed on the U.S.S. CONSTITUTION on September 12. While en route to their mission field, the Sisters stopped at Naples and went to Rome where they were privileged to have an audience with our Holy Father. The Sisters will do teaching and dispensary work at St. Dominic's and St. Cecilia's in West Pakistan.

In addition to the foreign missions, the Community opened a new elementary school in September at St. Elizabeth's in Crestwood, Missouri.

On September 16, Sister Loretta Marie sailed on the S.S. SATURNIA for a year's study in Art at the Pope Pius XII Institute in Florence, Italy.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

The Industrial Arts Students at Our Lady of the Elms High School in Akron, Ohio, participated for the first time in the annual Ohio State Fair held in Columbus during the week of August 22-29. Fifty-two ribbons with cash prizes were won by the students and a trophy for one of the best all-around State exhibits was won by the school.

At the FORD INDUSTRIAL ARTS AWARDS program, Judy Siegfert, an industrial arts student, won a fourth place award for her LOURDES plaque, an unusual plastic etching of the apparition at Lourdes. Twelve other students won certificates of merit for participation in this program also. The program is under the direction of Sister Mary Augustine, O.P.

Sister M. Helen, O.P., Principal of Our Lady of the Elms High School, and Sister M. Dominica, O.P., Principal of St. Vincent High School, Akron, attended the 1958 Fall meeting of the Ohio High School Principals' Association at the Southern Hotel Ballroom, Columbus, Ohio.

The diocese of Cleveland observed its first Sisters' Day on Sunday, October 12, by order of Archbishop Edward F. Hoban, who said its purpose was threefold; namely: 1) To return thanks to Almighty God for the vocational graces bestowed upon the young women of the diocese in the 111 years since its establishment. 2) To ask an increase of these cherished graces. 3) To acknowledge the value of the consecrated lives and services of our Sisters to Holy Mother Church and the civic community. The archbishop directed that a Mass for these intentions be offered in all churches and chapels on October 12 and that sermons at all Masses "treat of the nature and dignity of the vocation to the Sisterhood." It was hoped that the prayers and efforts on this day would bring parents to esteem more highly and children to desire more ardently the grace of a religious vocation.

As an aid to in-service training, a series of teachers' institutes have been arranged at the Motherhouse for the elementary grade teachers. On November 16 the junior high instructors had demonstration lessons in the teaching of religion and choral poetry.

Congregation of St. Mary of the Springs, Columbus, Ohio

On July 8, twenty-four postulants received the Habit, and on July 9, seventeen novices took temporary vows and twenty Sisters pronounced their final vows. The speaker on both occasions was the Rev. John A. Foley, O.P.

A Silver Jubilee celebration opened with a Solemn High Mass at the Motherhouse, June 6. The Rev. Urban E. Nagle, O.P., addressed the ten jubilarians.

Golden jubilarians, Sisters Patricia Flatley, Cyril Keely, Jerome Gerber, Ernestine Reichling, Amata Mahoney, and Thecla McLoughlin celebrated their anniversary on August 26. The Rev. Urban E. Nagle, O.P., preached the sermon at a Solemn High Mass.

On September 8 thirty-four postulants were received in the novitiate. Sister M. Jacqueline, O.P., has been appointed Assistant Novice Mistress.

Sisters Charles Ann, Jacqueline, Francis Gabriel, and Leonarda attended a sectional meeting of the Sister-Formation, October 13, at Mt. St. Joseph-on-the-Ohio.

Sister Emil, I.H.M., Executive Secretary of the Sister Formation, visited St. Mary's, September 23, and addressed the assembled community.

In addition to the young Sisters in the House of Studies, the Community has relieved four Sisters from teaching so that they may complete work for their degrees. Sister Zachary is working towards a Ph.D. in mathematics, at Yale University; Sister Thomas More is studying for an M.S. in biology at Ohio State University; Sister Mary Norma is at Fordham University working on her dissertation for a Ph.D. in English, while Sister Simon Peter, also at Fordham, is working towards a Ph.D. in chemistry.

In the summer of 1958, ten Sisters received advanced degrees. At Catholic University, Sister Marian, Sister Mary Guzman and Sister Mary Lisa received the M.M. and Sister Rose Miriam, an M.A. in business education. Master degrees were earned at Notre Dame University by Sister Thoma in art; Sister Mariella in education, and Sister Marie Bernard in chemistry. Sister Aniceta received an M.S. in home economics from St. Louis University. Rosary College conferred the Masters in library science on Sister Joseph Damien and Sister Wilma.

The Very Rev. Philip F. Mulhern, O.P., has been appointed to the faculty of Albertus Magnus College, New Haven, Connecticut.

The College of St. Mary of the Springs is planning a monthly lecture by Doctor Vincent Smith of Notre Dame University. The faculty will have an opportunity of conferring with Doctor Smith either as a group or privately.

Sisters Gerard Walsh, Mannes Burkhart, Loyola O'Connell, and Antonine McNamara died recently. R.I.P.

Congregation of St. Cecilia, Nashville, Tennessee

Four young ladies entered the St. Cecilia novitiate recently: the Misses Anita Ferguson, of Hickory Valley, Tennessee; Mary Laura Baltz, Nashville; Mary Ann Cronin, Chicago; and Eleanor Martin, of Clarksville, Tennessee.

At the regular meeting of the Nashville English Club, held on October 16, at St. Cecilia Academy at Overbrook, Mr. W. H. Oliver, Superintendent of Public Schools, Nashville, was the principal speaker. Mr. Oliver chose as his subject: The English Teacher's Contribution to Human Living. Members of the senior class of St. Cecilia Academy served refreshments before the meeting.

A Juniorate for the training of the young professed Sisters was opened at St. Cecilia Convent on the feast of St. Augustine, August 28. Immediately after first profession, the young Sisters will enter the Juniorate where their spiritual and intellectual formation will be continued under the direction of the Junior Mistress.

Sister Miriam, Supervisor of Schools, and Sister Dominica, principal of St. Cecilia Academy at Overbrook, attended the 63rd annual meeting of the Southern Association of Colleges and Secondary Schools held in Louisville, Kentucky, December 1-4.

The Most Rev. William L. Adrian, D.D., celebrated Mass in the St. Cecilia chapel on the feast of St. Cecilia, November 22. The Most Rev. Bishop was the guest of the Sisters at breakfast following the Mass.

Congregation of St. Catherine of Siena, Kenosha, Wisconsin

On August 4, four Sisters celebrated their silver jubilees at the Motherhouse in Kenosha. The jubilarians were: Sisters M. Dolorosa, M. Finbar, Barbara and M. Lourdes. The Celebrant of the solemn Mass was the Rev. Thomas Rabideau, O.S.B., of the faculty of St. Gregory's College, Shawnee, Oklahoma, brother of Sister M. Lourdes.

At the close of a retreat preached by the Rev. J. J. McLarney, O.P., of St. Joseph's Province, Sister M. Shaun made first profession and Sister M. Bosco took final vows.

Mother General, Mother M. a'Kempis and Sister M. Annunciata, Novice Mistress attended the Spirituality Course given in Elkin's Park in August.

Sister M. Vincent, Administrator of St. Catherine's Hospital was made a Fellow of the American College of Hospital Administrators and Sister M. Stanislaus, Administrator of Mercy Hospital, Merced, California, was made a nominee of the same organization at the annual meeting in Chicago in August.

Seven Postulants began their training in the newly established Postulancy, a large mansion recently purchased by the Sisters. This property adjoins the Motherhouse grounds. Sister M. Angelica has been placed in charge of this group.

Sister M. Dominic is Prioress at St. Catherine's Hospital.

On October 5, Sister M. Ignatius, Administrator of Holy Rosary Hospital, Ontario, Oregon, celebrated her silver jubilee. The Most Rev. F. P. Leipzig, D.D., and twenty priests from the Baker Diocese attended the celebration.

Among the recent distinguished visitors to the Motherhouse was the Most Rev. Joseph Truong-cao-Dai, O.P., Bishop of Haipong, Viet-Nam. The Most Rev. Msgr. E. T. Lawton, O.P., Prefect Apostolic of Sakoto was a guest of the Sisters and showed slides to illustrate the work of the Dominicans in that territory.

Mother General and Sister M. Dominic attended a Conference of Higher Superiors of Orders and Congregations operating hospitals in Chicago, September 18, 19, 20.

Congregation of the Most Holy Rosary, St. Clara Convent, Sinsinawa, Wisconsin

Mother Mary Benedicta attended the meeting of the National Executive Committee of the Conference of Major Religious Superiors of Women's Institutes in the United States when it met in annual session at St. Xavier's College, Chicago, Illinois, August 24 and 25. Eighteen Mothers General and Mothers Provincial participated as officers of the six regions of the Conference, representing nearly 400 religious Institutes with a membership of over 71,000 Sisters. The Very Rev. Bernard E. Ransing, C.S.C., of the Sacred Congregation of Religious in Rome, reviewed the purposes of the Holy See in fostering federations or congresses of Major Superiors throughout the world. Conferences are now functioning in 31 countries.

Sisters Mary Peter and M. Martin de Porres attended the Institute on Mental Health conducted at the College of St. Catherine, St. Paul, Minnesota, August 5-10.

Ground breaking for extension of the Science building at Rosary College took place on August 8.

His Excellency the Most Rev. Joseph Truong-cao-Dai, a Dominican and Vicar

Apostolic of Haiphong, North Vietnam, visited St. Clara Convent recently with the Rev. Joseph Clue Cong.

Ruth Mary Fox, T.O.P., alumna of St. Clara College, visited St. Clara Convent recently. Her book, *Dante Lights the Way*, has been released by the Bruce Publishing Company. Miss Fox, charter member of the Thomist Association and editor of the Thomist Bulletin since its foundation, was awarded an Honorary Doctor's degree from St. Thomas College, River Forest, in 1956.

On Rosary Sunday, patronal feast of the Congregation, the solemn high Mass was offered by the Rev. P. M. J. Clancy, O.P., who also preached the sermon. The Very Rev. J. B. Walker, O.P., presided at the reception and profession ceremonies.

A number of Sisters assisted at the memorial services for the Holy Father on October 9 at St. Raphael Cathedral, Dubuque, when Archbishop Leo Binz, offered the Mass. About a hundred Dominican Fathers and Brothers from St. Rose Priory chanted the Office of the Dead preceding the Mass.

A Requiem High Mass for the repose of the soul of our Holy Father, Pope Pius XII, was offered at St. Clara Convent on October 11.

Sister Marie Aquinas' doctoral dissertation on *Friendship in St. Augustine* has been published by the University Press, Fribourg, Switzerland. Copies can be obtained at the Rosary College Book Store.

There are 68,418 students enrolled in schools staffed by the Sinsinawa Sisters this year. Another 19,000 were taught in vacation religion schools and on released time plans.

Sisters Mary Benigna, Rachel and Oswald died recently. R.I.P.

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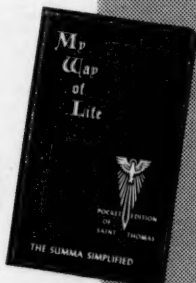
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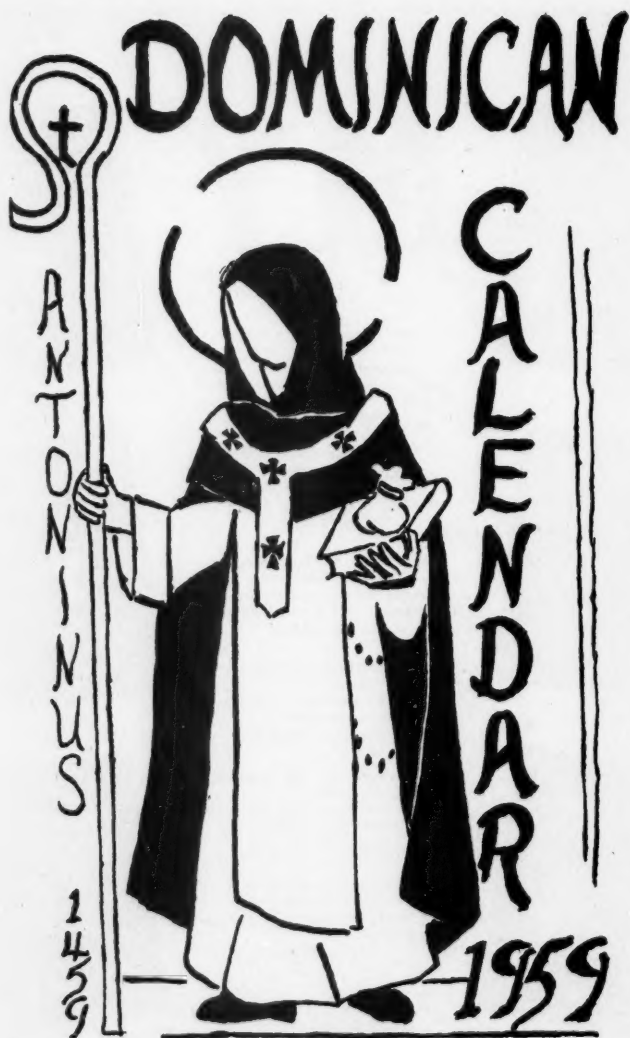
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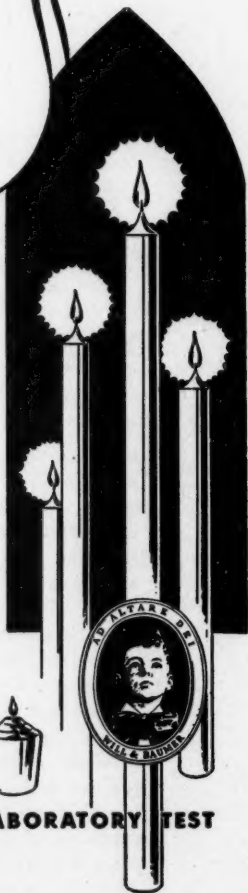
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